

ADVENT



HERALD

LINE 3: 25-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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FORGIVENESS.

Blessed, holy, spotless Lamb!
Seated on the rainbow throne,
Wilt thou take me as I am?
Wilt thou one so guilty own?

Yes; it was for such as I
That thy precious blood was spilt:
Nothing brought thee here to die—
Nothing but our woe and guilt.

Shed it was: the purple tide
Flowed o'er Calvary's risen mount,
Gushing from thy mingled side,
Filled the sin-aton-ing fount.

'Tis enough! No leprous spot
Meets Jehovah's piercing gaze:
All is pardoned—all forgot:
Saviour, take the endless praise.

Lo! the white-robed choirs arise;
Hark! I hear their lofty strain:
Join, my soul, the pealing skies;
Shout—The Lamb for sinners slain!

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

THE HOWLING DERVISHES IN THE EAST.

Perhaps some account of the orgies of the Howling Dervishes, as now practised in Turkey—there being a little surgery in their fanatical antics—may be interesting to the readers of the Journal. This order are really and truly the descendants of the fire-worshippers of antiquity—the Baalites, four hundred of whose priests were slain by Elijah the prophet near the shabby town of Kypher, about two miles to the north of the Convent on Mount Carmel. When Mohammedanism began to spread, under the irresistible influence of Damascus blades, these mad fellows gradually incorporated enough of the new doctrine with their own bloody rites, to be spared, and in these latter days the priests of Baal and their devout disciples embrace the most orthodox, sanctified Mussulmen of the East.

At Scutari, where one mosque is located, on the east side of the Bosphorus, I was fortunate in gaining admission, and though compelled to stand in my stocking-feet more than an hour, I felt compensated for this sacrifice, as well as that of wading through mud, and passing another hour under the eaves, before gaining admittance into the *sanctum sanctorum*. The mosque has side galleries—one being occupied by males, and the opposite, boarded up to the top with fine lattice work, by females, who can peep through without being seen. No females are admitted on the lower floor. On entering from the front door, we turned to the right, into a sort of long pew, railed off from the main floor of the mosque, probably forty-five feet square. At one end, or rather the upper side of the apartment, sat the principal priest, a man of about fifty, with keen, restless eyes. He was supported on the right and left by other, but inferior priests, designated by the magnitude and structure of their turbans and robes. Back of them, next the wall, were several very large, fat, grey-bearded, eminent men, well accommodated on soft mats. Two lateral lines of worshippers extended down towards the lower end of the mosque. Suspended on the wall back of the chief operators, were horrible looking axes:—one had a cutting edge of full two feet, with a long handle. Then there were hooks, sharp spears, &c. &c. The collection was large, and made one's flesh crawl not a little to look at it.

On the line midway between the floor and galleries were twenty-three large tambourines, eleven small drums, and eight pair of metal cymbals.

For a considerable time they were in a kind of ecstatic prayer, wagging their heads each way, with closed eyes and outspread hands, while the priest kept up a demi-musical recitative articulation. By and by they simultaneously sprang to their feet, formed a circle, placing their arms over each other's shoulders, and performed something analogous to a dance, stamping to the time of a monotonous chant, and moving round and round in a circle. A low hum, not dissimilar to the drone of a bagpipe, as heard in Scotland, an octave below the tone of the leader, produced a striking effect even upon myself. By degrees they warmed up, and as the furor began to approach, garment after garment was detached, and some of them were wild as maniacs in their gesticulations. Next the circle broke, and lines were formed. The singing became more impassioned, and there they stood bowing and swaying, without moving the feet, precisely as the dancing girls of Upper Egypt entertain their patrons. Finally, two stout fellow, stript to the skin all but their drawers, marched to the priest, who put into their hands two wooden balls, each, projecting from which were poniards, ten inches long, sharp and bright. They flourished them in all directions, bowed, whirled about the balls, nearly the ordinary size of ninepin balls, with such careless activity, that I endeavored to get behind a pillar, lest one of them should fly from their grasp in my direction. At the moment when the whole assembly of worshippers were wrought to the highest bearable point of excitement, amid the din of the tambourines, drums, cymbals, chants, and intermittent howls—which latter were low, solemn, and unearthly—one of them fell on his back, with the sharp points of the daggers resting on the pit of his stomach. With a firm grasp he held them perpendicularly—the balls being free at the other end—above his clenched fingers. One of the priests, supported by the hands of two assistants, stepped up and stood with one foot on the balls—and I trembled lest his weight should drive them through the body of the infatuated creature. But by his prodigious strength, he thus supported the ponderous old priest, and kept the daggers from being forced through to the floor. This was denominated a miraculous circumstance.

Next, five boys, from twelve down to not far from six years of age, came up to the same priest, who took a sharp steel rod, the size of the largest sail needle, having a heavy flat handle in the form of a crozier, and thrust it through both cheeks of each boy—the handle on one side, and the protruding point on the other, giving all of ten inches in length to the instrument. Being between the jaws, the teeth could not be closed. The youngest flinched a trifle, but the others were perfectly firm. They then took their places, unable to close the mouth, while the blood trickled down to the chin. Their distorted countenances were extremely painful to contemplate.

At this stage of the exhibition, miracles were to be wrought for the recovery of sick persons. One after another laid flat on their backs, and the old priest stepped on their bodies and bore his whole weight on the chest. Five were prostrate at once, over whom he walked, giving each the pressure of his holy feet. One female was introduced, veiled, who was placed on her face. An infant, too, was placed under the torture of his pontifical tread. When the steel stilettos were withdrawn from the cheeks of the boys, I examined the wounds of one of them, and the little deceived chap declared that it did not hurt him, and the gaping crowd of undignified Mussulmen viewed it as a most marvellous matter that they were not injured, pained, or maimed—a convincing proof to them of the divine nature of the act. Government has, to its honor, forbidden many of the cruel rites heretofore practised by this sect, as being too abominable, both in the act and tendency. The feats I witnessed are only occasional. An American missionary,

who has resided here many years, told me he had never witnessed the scenes here detailed.

On the following day I saw the whirling dervishes perform at Pera. The mosque was an octagon, with a gallery for concealing females, yet giving them a chance to look on all about and below them. An orchestra contained a poor flute player, a drum, and something producing a noise, but not likely to be mistaken for harmony. The area of the mosque being cleared, the elect brethren, wearing high conical felt caps, dressed in short cloth jackets, heavy full skirts, and barefooted, formed a circle. Alternate prayers, chants, hums, and bowings, prepared the dervishes for their gymnastic exercises, which were commenced with a certain terrible explosion of discordant sounds from all the instruments at once. Paying their obeisance to the priest, who was in a green habit, squatting on a soft sheepskin with the wool on, the twenty-one began to turn round slowly on an axis, while they gradually progressed onwardly round the room, keeping the circle mathematically exact. By little and little the furor was developed, and they whirled with rapidity. It was a representation, to my mind, of the solar system in miniature. While each revolved on a centre, all were going round the room. They had a sleepy expression, as though in a vertigo, and that is the stage at which they feel themselves absorbed or expanded, I know not which, into communion with the divine essence.

The Future Condition and Destiny of the Earth.

BY EDWARD HITCHCOCK, D. D., LL. D.,
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Man has a stronger desire to penetrate the future than the past. And yet the details of most future events are wisely concealed from him. There are two, and only two, sources of evidence from which he can obtain some glimpses of what will be hereafter. The one is revelation, the other analogy. So far as God has thought proper to reveal the future, our information is precise and certain. But it does not embrace a multitude of events about which we have strong curiosity. By analogy is meant a prediction of the future from the past. On the principle that nature is constant, we infer what will be from what has been. If, however, new laws are hereafter to come into operation, or if present agencies will then operate very differently from what they now do, it is obvious that analogy can be only an imperfect guide. Still, in respect to many important events, its conclusions are infallible. Judging, for instance, from the past, we are absolutely certain that no living thing will escape the great law of dissolution, which, thus far, apart from the few exceptions made known to us by revelation, has been universal.

The future changes in the condition of the earth, as they are taught us by revelation and analogy, or, rather, by geology, will form the subject of my present lecture. And my first object will be, to ascertain, if possible, precisely what the Bible teaches us concerning these changes.

We find in the Scriptures several descriptions, more or less definite, of the changes which this globe will hereafter undergo. Some of them, however, are couched in the figurative language of prophecy, and others are incidental allusions; and concerning the precise meaning of such descriptions, there will, of course, be a diversity of opinion.

There are, however, some passages on this subject as literal and as precise in their meaning as language can be. Now, it is one of the rules for interpreting language, that, where a work contains several accounts of the same event, the description which is most simple and literal ought to be made the index for obtaining the meaning of those passages which are figurative, or, on any account, obscure. I shall, therefore, select the passage of Scripture which all acknowledge to be most plain and definite, respecting the destruction of the earth, and the

new heavens and earth that are to succeed, and first inquire into its precise meaning; after which, we shall be better prepared to ascertain what modification of that meaning other passages of sacred writ demand.

It needs but a cursory examination of the Bible to convince any one that the description in the Second Epistle of Peter of the future destruction and renovation of the earth and heavens, is eminently the passage first to be examined, because the fullest and clearest on this subject. It is the apostle's object directly and literally to describe these great changes, apart from all embellishments of language.

"There shall come," says he, "in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth, also, and the works that are therein, shall be burned up.—Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for, and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

It would require too much time, and, moreover, is not necessary to the object I have in view, to enter into minute verbal criticism upon this passage. I will only remark that the phrase translated *the earth and the works that are therein*, might with equal propriety be rendered "the earth and the works that are thereon;" and yet the difference of meaning between the two modes of expression is of no great importance. Again, by the term *heavens*, in this passage, we are evidently to understand the atmosphere, or region immediately surrounding the earth; as in the first chapter of Genesis, where it is said that *God called the firmament the heavens*; the plural form being used in the Hebrew, though not in the English translation.

What, now, by a fair exegesis, is taught in this passage concerning the destruction and renovation of the world? The following train of remark may conduct us to the true answer to this inquiry:—

In the first place, this passage is to be understood literally. It would seem as if it could hardly be necessary to present any formal proof of this position to any person of common sense, who had read the passage. But the fact is, that men of no mean reputation as commentators have maintained that the whole of it is only a vivid figurative prophecy of the destruction of Jerusalem. Others suppose the new heavens and new earth here described to exist before the conflagration of the world. But these new heavens and earth are represented as the residence of the righteous, after the burning and melting of the earth, which, according to other parts of Scripture, is to take place at the end of the world, or at the general judgment. How strange that in order to sustain a favorite theory, able men should thus invert the obvious order of these great events, so clearly described in the Bible! Still more absurd is it to attempt to fasten a figurative character upon

this most simple statement of inspiration. It is, indeed, true, that the prophets have sometimes set forth great political and moral changes, the downfall of empires, or of distinguished men, by the destruction of the heavens and the earth, and the growing pale and darkening of the sun and moon. But in all these cases the figurative character of the description is most obvious; while in the passage from Peter its literal character is equally obvious. Take, for example, this statement—"By the word of God the heavens were of old, and the earth, standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

I believe that no one has ever doubted that the destruction of the world by water, here described, refers to Noah's deluge. Now, how absurd to admit that this is a literal description of that event, and then to maintain the remainder of the sentence, which declares the future destruction of that same world by fire, to be figurative in the highest degree! For if this destruction mean only the destruction of Jerusalem, or any other great political or moral revolution, the language is one of the boldest figures which can be framed. Who, that knows anything of the laws of language, does not see the supreme absurdity of this coupling in the same sentence the most simple and certain literality with the strongest of all figures? What mark is given us, by which we may know where the boundary is between the literal and the metaphorical sense? From what part of the Bible, or from what uninspired author, can a parallel example be adduced? What but the strongest necessity, the most decided *exigentia loci*, would justify such an anomalous interpretation of any author? Nay, I do not believe any necessity could justify it. It would be more reasonable to infer that the passage had no meaning, or an absurd one. But surely no such necessity exists in the present case. Understood literally, the passage teaches only what is often expressed, though less fully, in many other parts of Scripture; and even though some of these other passages should be involved in a degree of obscurity, and I am not disposed to deny that some obscurity rests upon one or two of them,—it would be no good reason for transforming so plain a description into a highly-wrought figurative representation; especially when by no ingenuity can we thus alter more than one part of the sentence. I conclude, therefore, that if any part of the Bible is literal, we are thus to consider this chapter of Peter.

In the second place, this passage does not teach that the earth will be annihilated.

The prevailing opinion in this country, probably, has been, and still is, that the destruction of the world described by Peter will amount to annihilation—that the matter of the globe will cease to be. But in all ages there have been many who believe that the destruction will be only the ruin of the present economy of the world, but not its utter extinction. And surely Peter's description does not imply annihilation of the matter of the globe. He makes fire the agent of the destruction, and, in order to ascertain the extent of the ruin that will follow, we have only to inquire what effect combustion will have upon matter. The common opinion is, that intense combustion actually destroys or annihilates matter, because it is thereby dissipated. But the chemist knows that not one particle of matter has ever been thus deprived of existence; that fire only changes the form of matter, but never annihilates it. When solid matter is changed into gas, as in most cases of combustion, it seems to be annihilated, because it disappears; but it has only assumed a new form, and exists as really as before. Since, therefore, biblical and scientific truth must agree, we may be sure that the apostle never meant to teach that the matter of the globe would cease to be, through the action of fire upon it; nor is there any thing in his language that implies such a result, but most obviously the reverse.

If these things be so, then, in the third place, we may infer that Peter did not mean to teach that the matter of the globe would be in the least diminished by the final conflagration. I doubt not the sufficiency of divine power partially or wholly to annihilate the material universe. But heat, however intense, has no tendency to do this; it only gives matter a new form. And heat is the only agency which the apostle represents as employed. In short, we have no evidence, either from science or revelation, that the minutest atom of matter has ever been destroyed since the original creation; nor have we any more evidence that any of it ever will be reduced to the nothingness from which it sprang. The prevalent ideas upon this subject all result from erroneous notions of the effect of intense heat.

In the fourth place, the passage under consideration teaches us that whatever upon or within the earth is capable of combustion will

undergo that change, and that the entire globe will be melted.

The language of Peter has always seemed to me extremely interesting. He says that "the heavens [or atmosphere] will pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burned up; looking for, and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

This language approaches nearer to an anticipation of the scientific discoveries of modern times than any other part of Scripture. And yet at the time it was written, it would not have enabled any one to understand the chemistry of the great changes which it describes. But, now that their chemistry is understood, we perceive that the language is adapted to it, in a manner which no uninspired writer would have done. The atmosphere is represented as passing away with a great noise—an effect which the chemist would predict by the union of its oxygen with the hydrogen and other gases liberated by the intense heat. Yet what uninspired writer of the first century would have imagined such a result?—(To be continued.)

The Dissected Map.

If any man will do His will he shall know of the doctrine."—John 7:17.

I saw a very young child, one day, with the pieces of a large dissected map in a confused pile before him. The child's father was standing behind him, though the little one did not know it, and was watching him with a father's interest. The little fellow took up a piece of the map in one hand and looked at its curious shape—its point projecting here, and its indentation running in like a bay there—and wondered what these could all mean. He then took up another piece in his other hand, and tried to fit them to one another: but they were not meant to fit, and he could not join them. He then threw down that piece and took up another, which, as he thought, seemed more likely to dovetail; but it was no better. He looked at both pieces, and then—thinking that one would fit the other exactly if only the corner which provokingly stood out, were broken off—he snapped it off, and put the pieces together; still they did not fit. He then took another piece, looked at it attentively, and as if he had got hold of the secret, snapped the piece in two—and throwing aside one of the broken halves, laid the other down, and placed one piece after another to it, as if he were now sure he could put the map together; but he could not. He succeeded, indeed, in placing the larger and more simple parts together, some of the long, straight, outline pieces which formed the outside, but, after trying for some time, he gave it up.

"My dear little child," said the father, as the child turned to go away, "you should not have broken off those points, and snapped that piece of the map in half. Every piece in that map is made so as to fit exactly to that which is meant to be joined to it. The person who cut that map into pieces, when he made one piece to have points and corners, made another to have inlets and angles, which exactly fit the points and corners. There is not a single piece which has not its own place in that map, and which is not meant to fill that place; and if a single corner, however small, is broken off, the whole would be incomplete. You should not have broken off these little corners, you will see that they are not little, but very important pieces when I put that map together. You should have waited patiently. You should have felt that you were but a little child, and that you know very little. You should have said, 'My father can put it all together, though I cannot;' and you should have been sure—though you cannot see why these pieces are shaped as they are, because you are a child—he who made the map, made it as a whole, and made every separate piece, so that it exactly fits its next pieces, and all the pieces, so that they can be joined together."

That little child is unsanctified Reason, judging the deep things of God. It takes up separate parts of God's great plan; and because it cannot understand how they can be joined, concludes that they are not meant to fit—and throws aside one, and mutilates another. On one is written, "Work out your own salvation with fear and trembling: for it is God that worketh in you, both to will and do, according to his good pleasure." Reason cannot see how man should be commanded to work out his own salvation, because God works in him. Reason cannot see how these two things harmonize and are one; it, therefore, snaps that which God hath made one into two. On some of the pieces it is written, "Who will have all men to be saved and come to the knowledge of the truth."—

"Who is the Saviour of all men, especially of them that believe." Who gave himself a ran-

sam for all to be testified in due time."—"Who is the propitiation for our sins, and not for ours only, but for the sins of the whole world." On others it is written, "I pray not for the world, but for those whom thou hast given me out of the world."—"Many are called, but few are chosen."—"Elect according to the foreknowledge of God." The little ignorant child Reason takes up these pieces in his hand, looks at their points and angles, and says, I cannot see how these should ever tally, therefore, they cannot, but if this little point with the word "all," written on it, and "the whole world," is broken off, they may fit. So he breaks it off, and tries to join them, thus mutilated together. If he were only as humble, as he has cause to be so, he would rather say, "Though I cannot see how these seemingly opposite and difficult points and angles can join, my father who divided the great plan into its parts, and so divided each part that it should dovetail exactly into these around it, he knows, and he will join the whole together one day, so that, perhaps, I may see it, but if not, I believe it now, and can wonder where I cannot understand." The Bible must perplex all system-makers, but to the simple-minded and humble, who "know that they know nothing yet as they ought to know," and know, at best, "but in part," each portion is plain when they try to do it; and while they can no more measure its depths with their mind, than fathom the straits of Gibraltar with a packthread, they work more earnestly because they know and feel that God is working in them, "both to will and do" what is well pleasing in his own sight.

Floating Lights

Prevailing Prayer

Prayer is the unfailing resort of the Christian, when oppressed by his wants, afflictions, sense of guilt, or apprehension of evil. So it is when ardently desiring the safety and welfare of others than himself. In this case it takes the form of intercession—oftentimes the most benevolent office which man can perform for his fellow-men.

It is not a useless service. None but an undevout or profane person asks, "What profit shall we have, if we pray unto him?" We pray because we have wants to be relieved, and because we would acknowledge God's supremacy and our own dependence, recognizing it as his sole prerogative to remove or avert evils, and bestow blessings; we pray because we are drawn towards God by the attractions of his glorious character, and cannot be happy at a distance from him, or without communion with him.—We pray, because "it is good for us to draw near to God," as a benefactor and friend.—There is enjoyment as well as efficacy in prayer.

It is not every defect or imperfection that so far vitiates prayer as to render it unavailing.—If it were so, we might well shrink from offering it. We have sometimes thought there might have been something blameworthy in that memorable intercession of Moses for the Israelites: "If thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book, which thou hast written." Why should he propose such an alternative? Does God anywhere require it? Was it desirable in itself, or would its acceptance by Jehovah have conferred good on any conscious being? There is an avowal by Paul, which forms the nearest parallel to this prayer of Moses. "I could wish myself accursed from Christ, for my brethren, my kindred according to the flesh." It is not to be presumed that Paul deliberated, and analyzed the terms here employed, or paused to inquire into any consequence which they involved, if rigidly interpreted. He could not on any account wish to be an enemy of Christ, which he must be, to be accursed from him. He had just been describing the privileges, the blessedness, the security of those who are justified, and his heart yearned for his unbelieving countrymen, who had forfeited and were obstinately rejecting all these blessings; and had great heaviness and sorrow of heart on this account; and gives utterance to his feelings in the most expressive terms, as ready and willing to encounter any measure of suffering, possible to innocence, if thereby he could avert the awful doom to which they were hastening. Both he and Moses were, at that time, filled with an overpowering concern, which seemed to absorb all their faculties for their nation in the extreme of peril. Their hearts' desire and prayer to God for Israel was, that they might be saved. Moses was heard, and his prayer answered. The reason why Paul's was not, seems to have been this: The Jews had now filled up the measure of their iniquities. The day of merciful visitation had passed.

Faults which grow out of excessive earnestness, and the strong workings of benevolent affections, do not so vitiate a prayer as to render it unavailing. God is not strict to mark defects of this kind. They are incomparably less offensive than the most studied correctness of speech, uttered with a cold, heartless unconcern for the result.

This earnestness, impelling the spirit onward

to the acquisition of the object of its desire, should have for its basis a firm faith. Much depends upon faith; so much that all other requisities—if that were possible—would fail without it. "He that cometh unto God must believe that he is, and that he is a rewarder of them who diligently seek him." The mind should take strong hold of the assurances, that God hears prayer; that he hath not said to the seed of Jacob, "Seek ye me in vain;" that "if two or three shall agree touching any thing which they shall ask of God, it shall be done for them; that God will give the Holy Spirit to them that ask him." The many examples of prayer answered, which are recorded in the Scriptures, are adapted and were intended to inspire us with a filial confidence in our heavenly Father, as ever ready to hear us in our cries of want and distress, and to bestow the needed favors in his own time and way. What but this could have kept Jacob from giving over his memorable suit, when he wrestled the whole night, not obtaining the wished-for blessing till the break of day? Without faith, what had been the efficacy of Samson's prayer, which immediately preceded his death-struggle, so fatal and humiliating to his enemies, and the enemies of God—a victory on his part as signal as it was unexpected on theirs? Joshua, David, Hezekiah, Daniel, Paul, and Silas, the brethren at the house of Mary, could never have gained the deliverances they sought without faith, an intelligent faith in those perfections of God which constitute a firm foundation for trust, a belief that he would confirm the word upon which he had caused them to hope.

It is wonderful condescension in Jehovah, that he should allow his creatures to importune him; to pray, and reiterate their prayers with such importunate earnestness. Yet this he does; and with this he is pleased. Christ has taught us thus in his parable of the widow and the unjust judge.

Not less important than any other quality is perseverance. Thousands of blessings fail to come, for want of this. If important consequences were not connected with perseverance in prayer, Christ would not have enjoined it on us to pray *always* and not *faint*. The apostle would not have repeated the direction, "praying always with all prayer and supplication, and watching thereunto with all perseverance."—How many, who have begun to pray, have lost the object of their petition, by suspending their prayers, is known to Him only who sees all things.

Would any of us now on probation, have persisted like the solitary patriarch at Peniel?—And yet, if he had given over and ceased a half hour sooner, he would have lost his object; and himself and his numerous family would probably have fallen victims to the long-threatened hatred of his injured brother.

It hardly need be added, that prayer should be offered in the name of Christ, the Angel of the Covenant, who offers the prayers of his saints on the golden altar. He is the only medium by which sinners can have access to God; and it is he who hath said, Whatsoever ye shall ask the Father in my name, he will give it you. Having, therefore, such a glorious High Priest, who hath passed into the heavens, and ever liveth to make intercession for us, let us draw near with a true heart, in the full assurance of faith.

When Christians feel within them the rising of strong desire for a revival of religion, they usually set apart seasons for united prayer, or a concerted hour for closet prayer. And this is right. For such a blessing God will be inquired of. But this is a practical acknowledgment that there is an efficacy in prayer; that prayer will prevail with God. Why should not every Christian be persuaded of this in reference to his own petitions for objects according to the will of God? We are warranted to expect answers to our prayers, if we are sincere, earnest, faithful, and persevering. May such a spirit of supplication be poured out upon the whole Israel of God!

Christian Mirror.

Her Ways, Pleasantness—Her Paths, Peace.

How untrue is the impression many entertain that religion is a gloomy thing—a thing of sighs and sadness—a thing to chill the warm sensibilities and bright hopes of youth—a thing to cross human joys with cold shadows and forbidding frowns—something suited to the soberness of life's decline, but not the bounding pulses of life's beginning! Such is not the religion of the Bible, such is not the religion of a truly pious man. Religion just so far as it is really prevalent in the soul, is enjoyed. Religion itself is all *pleasantness and peace*.

Religion assumes to us all the *innocent joys of the present life*. When God becomes our father and we become his children, will he prove the kindness of his paternal heart by taking from us in consequence of our filial relation any pure and rational pleasures he give bountifully to those who love him not? Will he begin to show us the privileges of sonship by cutting off the sources of innocent enjoyment

freely opened to us before? Can we love nothing as God's gift, because now we love the giver more, and no longer love the gift with the love of idolatry?

We are indeed held back from sinful pleasure, but every avenue of truthful pleasure—every scene of rational entertainment stands broadly and freely open to our treading. Amid nature's beauty and magnificence, we may stray and muse with as rapt a heart as of yore. The mountain peak, the shaded dell, the solemn wood, these invite our footsteps, with the varying mood of our mind, as unconstrainedly as ever. As warmly may our affections respond to the order of human friendship, the pulses of human sympathy—the charm of social homes. None the less will the sweet companionships of life be dear and delightful. The voice of music will wake the sensibilities to their harmony as thrillingly as before the change. In the wide fields of knowledge, the intellect may still go abroad studious and rejoicing, free to explore the deepest mines and gather rarest jewels. Nay, this is only half the truth. All these sources of enjoyment will have a keener and higher relish to the heart.

Then go to the *times of peril*, and see what religion does for its possessor there. What scenes have you witnessed or read of on the decks of wrecked vessels—on the planks of burning boats, when death stared sternly in each face? Had the men who knelt and tranquilly stayed their souls on God, no advantage over the shrieking, frantic tremblers that had no such refuge?

And then think of the *times of affliction*. It is most blessed in darkness, in sorrow, and bereavement, to have God's kind hand ever pouring into the wounds the balm of heavenly consolations. It is most blessed to lean upon his arm when other arms fail us, to feel his heart throbbing back to ours its infinite love when other hearts are still, to hear his voice, when other lips are cold and mute, ever whispering in the night season, "I will never leave thee nor forsake thee."

And the very *duties of religion* are pleasant. We cannot go through all their rounds and show you how this is, but come and look in upon a scene of family piety. It is the time of evening worship, and the family group are gathered from their various occupations to close the day with their wonted religious devotions. There sit the parents, one by the cheerful light before God's open book, the other with her sons and daughters half circling around her. A chapter is read from the blessed pages as reverently as if the lips took the words from God's lips and spake them after him. An evening hymn succeeds, and the old voices and the young voices chiming together make such harmony as angels might lean out of heaven to hear, and God himself listens to well pleased. Then all bend the knee, and accents of prayer are heard, "Man in audience with the Deity." The day's mercies are acknowledged—the day's sins are confessed, the absent loved ones remembered, blessing craved for the night, and all the full heart's emotions poured forth into the ear of Him that heareth and rewardeth. As they rise from their supplication, the angel of peace spreads her balmy wings above them, and God's bright watchers take them in charge for the hours of darkness.

Is there anything gloomy in such a scene. Does religion interfere with the happiness of that family? And this is the daily life of a Christian household—from such a scene they lay them down to their repose every night.—And this is the religion that quarrels with human joys, puts out the lights of life, and makes its possessors sad and austere! Oh believe it not. If anybody has a right to be happy, it is a Christian. If any may smile and sing, it is he. If any may be light of heart, it is one who is at peace with God and his conscience.

Congregationalist.

Teaching Unbelief.

The teaching which leads to unbelief is by no means confined to the positive denial of divine truth, and the direct inculcation of false systems; but that which fills the mind with doubts in relation to the Scriptures, is peculiarly destructive to true Christian confidence.—And it makes little or no difference in the result, whether the doubt is in relation to the inspiration of the word, or the understanding of the word admitted to be inspired. The value of the Scriptures consists in what may be gained from them, and it is of no importance that they contain inspired truth, if that truth cannot be learned. A man may as well teach that it is not certain that the Scriptures are true, as that there is no certainty of learning the truth from them. It is not their correctness in things I do not understand, that is valuable to me, but the truth I learn from them; and convince me that I cannot be sure of learning the truth from them, and, as to confidence in any doctrine, I may as well be convinced that they do not contain the truth. There can be no real confidence in a doctrine taught, if we doubt

either the correctness of the teacher or the possibility of understanding him. For instance; the doctrine of the Resurrection is an important Christian doctrine; but he who doubts that the Scriptures teach it, while he believes them inspired, has no more confidence in it than if he doubted their inspiration. In either case, the man is, in this particular, an unbeliever.

Again: suppose the man says, "The Scriptures teach the resurrection of the dead, but I doubt their inspiration, and do not believe this doctrine;" a second man says, "I believe the Scriptures were given by inspiration, but there is no certainty of understanding them, and though they seem to teach the resurrection, I do not think it was so intended, or that the doctrine is true;" and a third man says, "I believe the writers of the Scriptures were inspired men, yet sometimes mistaken, and the doctrine of the resurrection was one of their errors;" then suppose that all these profess to be Christians, but another joins their company who rejects Christianity and Revelation altogether, which of the four, in relation to this doctrine, is the greatest infidel? If we judge them by the paths they travel, there is, indeed, some slight differences; but if we judge by the point at which they arrive, there is no distinction; for they all agree in rejecting one of the most prominent, reforming, and encouraging doctrines of the gospel of salvation; and the acknowledged infidel has gained the point by the most open, direct, consistent, and manly course.

But suppose the mind is not carried to a full rejection, or positive denial, and only so far as to say, "It may be true, and may not;" is not this unbelief also? Unbelief is not confined to the settled conclusion that a doctrine is not true, but is exhibited in a neglect to receive with confidence. Of what value is it to say, "Christianity may be true, and may not," if the mind never goes farther? Is not such a man really an unbeliever? What governing influence can a doubted system exercise over a man's life, in opposition to natural impulses and surrounding inducement? What hope has man in the resurrection, who thinks the doctrine may be true or may be false? Such are without any established position, without reliance, without real hope—real doubters, unbelievers, infidels. And religious teachers who are full of doubts, and present religious doctrines as very uncertain, and admit contradictory statements as sustained by equal evidence, and entitled to equal credit (hence neither as worthy of any real confidence,) seem to be the real promoters of infidelity. And how afflictive it is to hear men who go about as ministers of the Gospel, talk doubtfully about the inspiration of the Scriptures, and speak of the errors taught by the Apostles: and when asked if they "believe in the resurrection," hear one say, "I think the Apostles taught it, but they were evidently mistaken in some things, and probably were in that;" and another answer, "I don't know about it; it may be true and may not;" and after all glory in their doubts as a mark of superior wisdom, and treat the strong faith of others as the result of ignorance! What right has a man to claim a standing as a minister of the Gospel of Christ, who cannot, with full confidence, preach "Jesus and the resurrection?" In my view he has no right at all, and I would to God that the church possessed sufficient faith, knowledge, and love of truth, to assign such men their true place among unbelievers.

There is no need of teaching doubts, or persuading men to forsake the plain truths of inspiration, experience, and sound philosophy, for the vain speculations, cavils, and skepticism of vain philosophy and false science; for the world, and even the church, is by far too unsettled—greatly lacking in firm reliance on the unfailing word of God, and too much like infidels who have no firm foundation, clear light, safe guide, or sure support. But to encourage real Christian confidence, is the great work of the age, and the work to which true ministers of the Gospel are especially called. And to do this, it is necessary to teach that the Scriptures are true, and the truth may be learned from them; and then present their truth, not doubtingly, but in the full assurance of faith. A man needs full confidence in the Scriptures, and clear views of their teaching, if he would increase the confidence of others, either in the inspired writings, or the instructions he would present on their authority. W. R. STOWE.

Going up to Jerusalem.

It was nearly 11 o'clock, A. M., when we left the *Well of Jacob*, and proceeded on our way over the usual track towards Jerusalem. We had now before us a journey of two days, with little in the route of special interest to attract a traveller's attention. Our course for an hour and a half lay over the long and narrow valley which extends in a south-eastern direction, and on which Abraham and Jacob of old were wont to feed their flocks; another hour

was spent in climbing and descending a rough ridge and entering one of those narrow, green valleys peculiar to this region, and which present so striking a contrast to the sterile and rocky hills which overhang them.

Now, we had the village of Lubban, the Lebanon of the Old Testament (Judges 21:9,) on our right; in this vicinity, and extending for some miles, the limestone formation of the hills adjacent to the valleys is very remarkable, and will claim the attention of the geologist, having regular offsets, bearing a striking resemblance to artificial terracing; in fact we had little doubt that they were cultivated in better days. At 3 P. M. we reached the ruined kahn and fountain of Lubban, where we rested a short time and watered our horses. Dr. Robinson found the site of the ancient Shilo an hour's distance from this point, up the valley on our left, but out of the direct road. To our great regret the lateness of the hour would not admit our turning aside to see that interesting location, with which the history of Samuel is so beautifully identified, (1 Sam. 2d and 3d chaps.) and we were compelled to mount the rugged hill before us, and at 4 1-2 P. M. reached the village of Sinjil, where we stopped for the night. This elevated situation commands a good view of the Mediterranean on the south-west.

With a cloudless sky over our heads, at an early hour the following morning, Friday, January 11th, we left Sinjil, our feelings warmed with the anticipations that before the sun sank in the western horizon, "our feet shall stand within thy gates, O Jerusalem." An hour onward we noticed for the first time in our journey a vineyard of some extent. The grape is doubtless cultivated in other places in Palestine, but we nowhere saw it but here at Hebron. At 11 A. M. we passed the village of Ain Yebud and, at 12 1-2 A. M. reached the site of Bethel, as identified by Dr. Robinson. Here we ate our lunch, and gathered specimens of the broken agate stones which, with pebbles of chalcedon, &c., so thickly cover the ground, one might well infer that Jacob had the stones of the place for his bed, as well as for his pillow, on that ever memorable occasion when here "he tarried all night," as he fled from the face of Esau to Padan Aram.—Gen. 28th. Leaving Bethel, we reached the village of Bireh, the ancient Beeroth. Here are the ruins of a kahn and a Christian church of the times of the Crusaders. At 3 P. M. we had Er Ram, or Ramah, on our left, and on the south-west Gibeon and Neby Samuel; the latter the highest ground in the vicinity of Jerusalem, and identified by Dr. Robinson as the Mizpah of Scripture.

We were now, in all probability, on the battle ground of Joshua with Adoni-zedek and his confederates, Joshua 10 ch.; the sun, as seen by us, was now standing directly over Gibeon, as in the day when Joshua "said in the sight of all Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon."

Our path was now ascending for an hour over one of the most rocky and desolate regions we had seen; there are in places such masses of small and loose stones; they seemed piled as for monuments. Our ride to-day has been among the mountains of Ephraim; they are exceedingly rocky, and the intervening valleys are thickly bedded with stones and debris.

As we progressed slowly, our thoughts ran back to those days when the gathering tribes of Israel were wont, in long processions, to traverse the same path as they went to attend their annual festivals, chanting as they proceeded those devout and beautiful Psalms, the "*Songs of Degrees*." In imitation of so excellent an example, we read them aloud with new and unwonted delight. We could hardly realize that we were amid such scenes of interest, while we read, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.—Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

At 4 P. M. we reached the high ground directly north of, and about an hour's distance from Jerusalem, the ancient Scopus (the prospect.) Here the legions of Titus espied the devoted city and Temple, and according to Josephus (Book 5, ch. 2,) made their first encampment on their approach for its destruction.

Each of us in perfect silence urged his steed along to catch the first glimpse of those once sacred precincts. Soon the dome of the mosque of Omar, covering the site of Solomon's Temple, met our eye, an early intimation, if one could be needed, of the Moslem's sway; and now the dome of the church of the Holy Sepulchre comes into view; and ere long the whole city with its Saracenic towers and walls were spread before us. We hastened onward to reach the enclosure ere the gates should be shut, at the signal of the setting sun. Crossing the valley of Jehoshaphat, we proceeded to the Damascus Gate, on the north-west, through which the shepherds were leading their flocks into the city for safety for the night, a practice common in all the villages and cities. As we were not

from Damascus, we were refused admission here, and were compelled to proceed to the Jaffa, or Bethlehem gate, which we reached just in time to secure admittance. Passing through the narrow streets of the city, nearly back to the Damascus gate, we entered the house, and ascended to the comfortable apartments which our Dragoman had provided for us, with a Maltese who, here on the sides of Acra, conducts a hotel. We much prefer this to taking up our quarters, as is usual, in one of the convents. To our great pleasure we found our dome-roofed apartments, (which are constructed on the top of the otherwise flat-roofed house,) overlooked a large part of the city, with the Mount of Olives in full and unobstructed view before us.

Few indeed have been the pilgrims who have entered within her gates, who had such cause for grateful acknowledgment to Zion's King. Most remarkable had been the orderings of his good providence, under which guidance our journey, at this usually rainy season, had been prosecuted for twelve successive days under an almost cloudless sky, save the morning of the Sabbath, which we had spent at Tiberias.

N. Y. Observer.

"Looking to Jesus."

It is a distinguishing feature in true religion, that it requires and fits the soul to relinquish all dependence for salvation on human ability, and substitutes divine grace. The natural inclination of the heart is to refuse to be dependent, and the tendency of the awakened, troubled, sin-distressed mind is to make endeavors independently to work out a personal righteousness. The mind of the convinced sinner is not always at once guided to peace; troubled and alarmed, it searches confidently for an object sufficient to give it rest, and on which it may safely repose its half-formed hopes; and when it discovers the insufficiency of objects already sought, it renews its search more calmly, and then finds in Jesus all that a convinced and contrite sinner needs; and, relying entirely upon him, obtains peace and joy in believing. This dependence is so pleasant and precious to the mind and heart thus exercised, that it may well be compared to the feeling of the infant towards its parent.—As the babe reposing upon its mother's bosom knows no fear, so the soul reposing its trust upon Jesus fears no evil. The child looks up to obtain its mother's smiles, and the soul reposing looks up for the approving smile of its Jesus. Does the mother return the fond gaze of the child with a look of sorrow, an unseen magic sympathy instantly covers the smiling infant face with the symptoms of distress. The grief of Jesus melts the heart of his loving ones with penitential sorrow. When he smiles, they are filled with gladness; when he frowns, they are in deep distress. To them, troubles and trials, dangers, difficulties, temptations, and persecution, be they ever so heavy and long-continued, are light and short, when contemplating their Saviour. The Lord is their portion; and the soul, forgetting all else, longs for a more perfect similarity to him who now is all that it desires. What, under such circumstances, is earth and earthly things? Nothing, compared with those heavenly pleasures which the soul enjoys. True, the soul mingles among the hosts of its companions; true, too, it feels and acts its part in the business, cares, and duties of life; yet the earth and life are but to it the place and time for preparation to enter an enlarged, a holier, a far happier state of existence. Christian! here is thy treasure, thine inestimable privilege; at any, at all times you may, you should look to Jesus, and praying, as you look, your soul shall be elevated in its feelings and desires, enlarged in its joys and capacity for happiness, and purified by the refining fire of your Saviour's love.

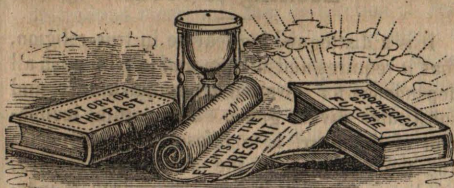
And, weak, undecided fellow-man, thou who art almost ready, yet fearful to profess the name of Jesus, and become openly his disciple, here is thy hope. You fear that you will be subjected to the reproach and ridicule of your fellow-men, and tremble perhaps at the thought that you might fail to honor or sustain your profession. If you depend upon yourself, there can be no doubt but that your fears will be realized; but look to Jesus, and, casting away all self-dependence and fear of man, rely upon Him who can and will uphold you at all times.—And, fellow-sinner, who art yet unmoved by the solicitations and entreaties of Jesus to accept his love, here is the only source from which you can obtain release from the condemnation due to you on account of sin. Will you not then be entreated to look to Jesus, as the only one who is able to save you from eternal torments? and as you look, though you perceive not distinctly his power and willingness, believe that He is able and willing to save you. And praying earnestly, "Lord, if thou wilt, thou canst make me clean," you shall hear the sweet, gentle voice of Jesus, saying, "Thy sins are forgiven thee."

Christian Intelligencer.

A Curious Historical Fact.

Some hundred years ago a number of the

professors of the Edinburgh University attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page, and after it was thought to be perfect, it was posted up in the hall of the University, with a notification that a reward of £50 would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before the work was completed, and the professors thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed—one of which was in the first line of the first page. If a case of this kind should occur after all the precaution which had been used, after full and ample time had been given for a correct and thorough reading, and that by day-light, carpers at errors in morning newspapers should have some little excuse for those who are compelled to read proofs at two or three o'clock in the morning, and that in a hurry, in order not to miss the mails.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 16, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

THE GRAMMAR OF PROPHETIC INTERPRETATION.

PROPHETCY is a foretelling of something to come.

A prophecy is something foretold. In Scripture it sometimes denotes a book of prophecies:—"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21.

The study of prophecy, requires a knowledge of the meaning of the terms applied to it, and the laws of the language in which the predictions are uttered.

MR. LORD of the New York *Literary and Theological Journal*, has shown that the laws of figures and symbols are few and simple, and may be reduced to a system, so as to be readily taught and easily understood—or in other words, may be reduced to a science. This may be called the GRAMMAR OF PROPHECY.

We confess that we have been much profited by Mr. LORD's articles on this subject, and that we have been led to adopt many of his ideas respecting the laws of symbolization. This has turned our attention to, and induced us to write what we may present under this head.

We are not prepared to adopt all that he has advanced respecting figures and symbols; nor yet, directly to reject. What we now present may be read as our *present* views, for which we are somewhat indebted to Mr. LORD, and yet for what we may write he is not at all responsible. Additional study may cause us to modify them somewhat,—to advance nearer to, or to depart farther from the rules laid down by him. Our present object is two-fold. 1st. We wish to become ourselves more familiar with the question, and therefore direct our attention to it. 2d. We wish to direct the attention of our readers to this subject, that they may be also profited. To those who wish to devote more study to the subject than these articles will furnish, we would recommend Mr. LORD's *Journal*. We would however here add, that some of Mr. LORD's expositions of Prophecy we do not consider are any result of his laws of figures, &c.

CONSECUTIVE PROPHECY gives the succession of future events in the order in which they will transpire. This is sometimes called historical prophecy. The visions recorded in Dan. 2d, 7th, 8th, and 11th are of this kind,—presenting a succession of events to transpire in their order, down to the end of time.

DISCURSIVE PROPHECY brings to view future events irrespective of the order of their occurrence. References to events, more and less remote, are intermixed.

The prophecies of ISAIAH, and the minor prophets are of this class.

Prophecy is *conditional*, when its fulfilment is dependent on the compliance, of those to whom the promise is made, with some condition on which it is given.

Conditional prophecies are of two kinds: 1. The first is wherever the conditions are clearly expressed, as in the following.

"If ye walk in my statutes and keep my commandments, and do them: then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague," &c.—Lev. 26:3, 4, 14-16.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. . . . But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, . . . that all these curses shall come upon thee, and overtake thee."—Deut. 28:1, 2, 15.

"Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.'"—Jer. 7:3-7.

"Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof," &c.—Ezek. 4:10, 11.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF thou continue in His goodness: otherwise thou also shalt be cut off. And they also, IF they abide not in unbelief, shall be grafted in."—Rom. 11:22, 23.

2. In another class of conditional prophecies where the subjects of the prediction are also in a probationary state, it is understood that God's dealings with them will be in accordance with the general teachings of inspiration; and the conditions though not expressed, are *implied*. This class has principally respect to communities, the predictions respecting which are in accordance with the following general rule:—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if

that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. 18:7-10.

Illustration.—"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."—Jonah 3:5-10. "The men of NINEVEH shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of JONAS; and behold, a greater than JONAS is here."—Matt. 12:41.

UNCONDITIONAL PROPHECIES are those whose fulfilment is not dependent on the moral character of the subjects of them; or else where the future moral character of its subjects is also fixed by its conditions.

Prophecies of this kind are based on the oath and purpose of JEHOVAH; and though heaven and earth should pass away not one jot (*yodh*—the smallest letter in the Hebrew alphabet) will fail of all God has spoken.

"But as truly as I live, all the earth shall be filled with the glory of the Lord. . . . Say unto them, as truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.—After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise."—Num. 14:21, 28-34.

"For behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.—Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation, I the LORD will hasten it in his time."—Isa. 60:2, 3, 15-22.

"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me; I shall be replenished, now she is laid waste: therefore thus saith the Lord God; Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the middle of the sea; for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.—And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord."—Ezek. 26:2-6.

LITERAL FULFILMENT of prophecy, is prophecy fulfilled in accordance with the grammatical interpretation of its language.

Literally is according to the primary and natural import of words—not figuratively. Thus a man and his wife cannot be *literally* one flesh.

When *technically* applied to the interpretation of prophecy, it is not opposed to tropes or figures of speech, but to *spiritual* interpretation. It interprets the language of the Scriptures, as similar language would be interpreted in all other writings.

Metaphors, Allegories, &c., are literally explained, when they are understood in accordance with the grammatical laws which respectively govern the use of such figures.

What is called *spiritual interpretation*, seeks in the language of Scripture a meaning that is not expressed by any of the ordinary rules of language. It sets at defiance all the laws of language; and makes fancy the interpreter of prophecy. It subjects clear predictions to an exegetical alchemy that effectually subtilizes and evaporates their meaning.

The general use of a word is called its *usus loquendi*.

Biblical usus loquendi, is the general scriptural use of words.

To learn the meaning of scriptural terms, their general use must be ascertained, by comparing their contexts in the several places of their occurrence.

A *TROPE*, is a rhetorical term to denote that a word or expression is used in a sense different from its proper signification, "or a word changed from its original signification to another, for the sake of giving life or emphasis to an idea; as when we call a stupid fellow an ass, or a shrewd man a fox."—*Webster*. It is a term denoting figures of various kinds.

All figures of speech, except symbols, are used to illustrate the subjects to which they are applied. Symbols are representative in their office. These are not designed to be included under the head of figures,—being a distinct order of themselves.

MR. LORD (*Theo. and Lit. Jour.*, vol. 1, p. 353,) has very clearly shown, 1st, that the terms in which figures are expressed, are used in their ordinary sense; 2d, that the objects to which they are applied are always expressly mentioned; 3d, that they are always predicates, i. e., affirm something of the object to which they are applied,—the figure consisting, when applied in an unusual manner, in its application to objects to which it does not properly belong.

SYMBOLS.—These are representative objects. In ordinary language, a symbol is "the sign or representation of any moral thing, by the images or properties of natural things. Thus the lion is the *symbol* of courage; the lamb is the symbol of meekness or patience."—*Encyc.* On the same principle an olive branch is a symbol of *peace*. In all such cases a visible object represents an *abstract principle*. This common use of the term, must not be confounded with its scriptural significance.

In the prophecies, visible objects never represent invisible principles, but real embodiments. Thus the bread and wine of the LORD's supper, symbolize the broken body, and the shed blood of our LORD.

A *prophetic symbol*, is a real or imaginary object representative of some agent or object possessing analogous characteristics.

Real objects and acts are sometimes presented *naturally*, as signs of things soon to transpire. Thus the soon removal of the Jewish nation into captivity, was symbolized by the prophet EZEKIEL, who in obedience to God's command, brought forth his "stuff by day as stuff for captivity, and in the even he digged through the wall," (Ezek. 12:7) which acts he explained of Israel saying; "I am your sign; like as I have done, so shall it be done unto them: they shall remove and go into captivity."—v. 11.

In most instances prophetic symbols are objects presented in dreams, or extatic visions. They may bear the image, 1st, of real objects, whether animate or inanimate, natural or artificial, living or dead, intelligent or unintelligent; and 2d, of monstrosities, as the winged lion and leopard, and the nondescript beast of Dan. 7th, and the locusts and beasts of Rev. Mr. LORD has justly remarked that "The symbols are exhibited in spheres that are appropriate to them, and the acts and phenomena ascribed to them accord with their nature."—*Journal*, p. 669.

The symbol is merely the medium,—the inspired language by which the subject and nature of the prediction is presented to our understanding. Consequently the agents, qualities or acts symbolized, are the subjects of primary interest,—the symbol being of interest only as it is a means of discovering these.

Some symbols are explained by the inspired interpreter. Others are not explained. If all were explained, there would be no need of observing the nature and laws of symbols.

As the laws of each science are learned by observing the principles on which it is respectively based; so must the laws of symbols be deduced by noticing the relations which those symbols, which are divinely explained, sustain to the acts, agents, or qualities which they symbolize. If it is found that under given circumstances certain analogous relations are invariably sustained by the interpreted symbols, it follows that similar relations must be sustained by those which are not interpreted to that which they respectively symbolize. Explaining these in accordance with laws thus unfolded, is neither arbitrary nor uncertain.—(*To be continued.*)

A DIALOGUE.

When the Jews saw, on the day following that on which Jesus had miraculously fed the multitude, that he was not on that side of the sea, they took shipping and came to Capernaum, seeking for him.—When they had found him on the other side of the sea, they held with him the following conversation.—See John 6th.

Jews.—“Rabbi, when camest thou hither?”

JESUS.—“Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Jews.—“What shall we do, that we might work the works of God?”

JESUS.—“This is the work of God, that ye believe on him whom he hath sent.”

Jews.—“What sign showest thou, then, that we may see and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.”

JESUS.—“Verily, verily, I say unto you, MOSES gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.”

Jews.—“Lord, evermore give us this bread.”

JESUS.—“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.”

Jews—(murmuring among themselves).—“Is not this Jesus the son of JOSEPH, whose father and mother we know? how is it then that he saith, I came down from heaven?”

JESUS.—“Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.”

Jews (striving among themselves).—“How can this man give us his flesh to eat?”

JESUS.—“Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.”

“These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him.”

THE FAMILY DISCIPLINE.

BY REV. HORATIUS BONAR.

“Train up a child in the way he should go,” is the injunction God lays on us. But it is, moreover, the principle on which he himself is acting with his Church. He is training up his children here. This is the true character of his dealings with them.—The education of his saints is the object he has in view. It is training for the kingdom; it is education for eternity.

How momentous, then, is the training! It is God who is carrying it on by the Holy Ghost. It is the Church, which is the body of CHRIST, that is the subject of it. And it is to prepare for her an everlasting kingdom! In bringing many sons unto

glory, it was needful that even the Captain of their salvation should be made perfect through suffering. Surely then God lays vast stress upon this discipline. In his estimation it is no unimportant, nor unmeaning exercise. Knowing this, the apostle exhorts us on this very point, “My son, despise not thou the chastening of the LORD.” It is too solemn to be despised, too momentous to be overlooked. The education of God's family is concerned in it. The preparation of an heir of glory depends on it.

This discipline begins at our conversion. The moment we are taken into the family it commences. “He scourgeth every son whom he receiveth.” It is not always visible; neither are we at all times conscious of its operation. Nevertheless, from the very day that “we are begotten again to a lively hope” it begins.

It ends only with life, or in the case of the last generation of the church, with their being “caught up to meet the Lord in the air.” It is a whole lifetime's process. It is a daily, an hourly discipline, which admits of no cessation. The rod may not always be applied, but still the discipline goes on.

1. *It is the discipline of love.* Every step of it is kindness. There is no wrath or vengeance in any part of the process. The discipline of the school may be harsh and stern; but that of the family is love. We are sure of this; and the consolation which it affords is unutterable. Love will not wrong us. There will be no needless suffering. Were this but kept in mind there would be fewer hard thoughts of God amongst men, even when his strokes were most severe. I know not a better illustration of what the feelings of a saint should be, in the hour of bitterness, than the case of RICHARD CAMERON's father. The aged saint was in prison “for the Word of God and the testimony of JESUS CHRIST.” The bleeding head of his martyred son was brought to him by his unfeeling persecutors, and he was asked derisively if he knew it. “I know it, I know it,” said the father, as he kissed the mangled forehead of his fair-haired son,—“it is my son's; my own dear son's! It is the LORD! good is the will of the LORD, who cannot wrong me or mine, but who hath made goodness and mercy to follow us all our days.”

2. *It is the discipline of wisdom.* He who administers it, is the “God only wise.” What deep wisdom then must there be in all his dealings. He knows what evils are to be found in us, and how these may be best removed. His training is no random work. It is carried on with exquisite skill. The time and the way and the instrument, are all according to the perfect wisdom of God. The fittest time is chosen,—just the very moment when discipline was called for, and when it would be most profitable. The surest, directest, and at the same time most gentle method is devised. The instrument which will be surest yet safest, most effectual yet least painful, is brought into operation. For all is wisdom in this discipline of God.

3. *It is the discipline of faithfulness.* “In faithfulness thou hast afflicted me,” said DAVID. All is the doing of a faithful God,—a God who is faithful to us as well as faithful to himself. “Faithful are the wounds of a friend,” says SOLOMON; and the believer finds in trouble the faithfulness of the truest of friends. He is so faithful that he will not pass by a single fault that he sees in us; but will forthwith make it known that it may be removed. He gave this command to Israel, “thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him;” (Lev. 19:17.) and he himself acts upon the command he gave. He is too faithful a father to suffer sin upon his children unreprieved. He is true to us, whether in sending the evil or the good; shall we not say, more true and more faithful when he inflicts the evil, than when he bestows the good? It almost at times seem to break the heart of a loving friend to be obliged to say or do any thing severe towards the friend he loves. Yet for love's sake he will do it. In faithfulness he will not shrink from it. And in doing so, is he not true to his friend? So with a chastening God. He is faithful when he blesses—more faithful when he chastens. This surely is consolation. It may well allay all murmuring, and establish our hearts in peace.

4. *It is the discipline of power.* He who is carrying it on, is not one that can be baffled and forced to give up his design. He is able to carry it out in the unlikely circumstances and against the most resolute resistance. Everything must give way before him. This thought is, I confess, to me one of the most comforting connected with the discipline. If it could fail!—if God could be frustrated in his designs after we have suffered so much, it would be awful. To be scourged, and put to pain, by one who is not able to make good to us the profit of this, would add inconceivable bitterness to the trial. And then our hearts are so hard, our wills so stubborn, that nothing, save an Almighty pressure applied to them can work the desired change. Oh, when the soul is at strife within itself, battling in desperate conflict with its stormy lusts, when the flesh rises up in its strength and refuses to yield, when the whole heart

appears like iron or like adamant; it is most blessed to think upon God's chastisements as the discipline of power. It is this that assures us that all shall yet be well. And it is in the strength of this assurance, that we gird ourselves for the battle, knowing that we must be more than conquerors through him that loved us.

There might be love in the dealing,—love to the uttermost,—and yet all be in vain. For love is oftentimes helpless, unable to do aught for the beloved object. There might be wisdom too, and yet it might prove wholly ineffectual. There might also be untiring faithfulness, yet no results. It might be altogether impotent even in its fondest vigilance. It might be baffled in its most earnest attempts to bless. But when it is infinite power that is at work, we are sure of every obstacle being surmounted, and every thing that is blessed coming most surely to pass.—My sick bed may be most lovingly tended, most skillfully provided for, most faithfully watched: and I may be most sweetly soothed by this fond and unwearied care: yet if there be no power to heal, no resistless energy, such as sweeps all hinderances before it, then I may still lie hopeless there: but, if the power to heal be present, the power that makes all diseases fly its touch, the power that, if need be, can raise the dead, then I know, of a truth, that all is well. Oh, it is blessed and comforting to remember that it is the discipline of power that is at work upon us. God's treatment must succeed. It cannot miscarry or be frustrated even in its most arduous efforts, even in reference to its minutest objects. It is the mighty power of God that is at work within us, and upon us, and this is our consolation. It is the grasp of an infinite hand that is upon us, and nothing can resist its pressure. All is love, all is wisdom, and all is faithfulness, yet all is also power. The very possibility of failure is thus taken away. Were it not for this power there could be no certainty of blessing, and were it not for this certainty, how poor and partial would our comfort be. He, ah yes, He who chastises us is “ABLE to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”—Eph. 3: 20.

Hence to a soul, conscious of utter helplessness, and weary of the struggle within, between the spirit and the flesh, there is “strong consolation” in remembering the power of him whose hand is now grasping him so firmly on every side. His sore-tossed spirit finds peace in calling to mind “the years of the right hand of the Most High;” all the “works of the Lord and his wonders of old.” The “strength of Israel” is the name he delights in, as the name of his chastener. He thus bethinks himself—“The God that hath made these heavens and stretched them out in their vastness and majesty; who moves these stars in their courses and arrests them at a word, is the God that is chastening me. He who raises and stills the mighty deep with all the multitude of its waves, the God of the tempest and of the earthquake, “the framer of light and dark, the wielder of the lightning and the builder of the everlasting hills, is the God who is now laying his rod so heavily upon me.” Thus each new proof, or aspect of JEHOVAH's power, becomes a new source of consolation in the day of chastisement and sorrow.

Such, then, is the nature of the family discipline when viewed in reference to God. Love, wisdom, faithfulness, and power unite to devise and carry it out. It must, then, be perfect discipline, the completest and most successful that can be thought of or desired. It is well to look at it in this light; for it is thus that we become entirely satisfied with all that comes to pass, and feel that “it is well.” But let us consider it in another aspect. We have seen what it is when flowing out of God; let us see what it is when operating upon a man.—(To be continued.)

Is God Dead?

A mother who, amid the trials of life, was in the habit of saying, “God lives,” was one day observed by her little boy to weep. “Mamma,” said he, “what is the matter,—is God dead?” How often have we occasion to ask ourselves the same question. Short-sighted and frail, we are ever prone to mark out some path in which we fancy we could walk with so much profit and pleasure, or plant some gourd from which we hope to derive such refreshing shelter. But soon a barrier is placed across that path, or our blasted shelter tells us in language unmistakable, of our own incompetency to direct our footsteps. How strong the temptation, under such circumstances, to feel that “all these things are against us,” or what is still worse, to “fret against the Lord.” Happy for us then to remember that God lives;—that his gracious assertion concerning those who love him is, All things shall work together for their good. In the midst of all the increasing injustice, and deep depravity of a world lying in wickedness, let us remember that God still lives; and though our paths may seem to be filled with evil things, yet soon the night will be past, and we shall see with our own

eyes that God lives, and experience in all its fullness the blessedness of that glorious promise—“Because I live, ye shall live also.”

H. P. B.

To Correspondents.

A. WADLEIGH—Those who take such a position respecting the beginning and ending of the seventy weeks, show an entire want of acquaintance with the science of chronology. The position you refer to respecting the watches and ELIJAH, is mere fancy, and shows a shallow, superficial mind, which disqualifies such persons for being fit teachers.

S. CHAPMAN—Under the new law, Postmasters will not deliver a single paper that is unpaid to a person, unless he pays the postage on an entire quarter—three months.

P.—We have received only the first article of *Philalethes*, and consequently cannot reply to the others.

T. SMITH—You remark justly, that it will be “criticized very closely.” Every word, statement, or expression in the book that can be distorted will be; and yet when they have done, you will be astonished at the few points that they dare touch on. The flutterings caused by it show that it touches at the right places. The points they have noticed with the account of J. T.'s shut-door theory, will survive any sophistry that may be expended on them. Any one who listened to T. knows that his theory was that CHRIST had come as the bridegroom and shut the door, as in Matt. 25th—to say nothing of the fooleries and puerilities connected therewith. Every intelligent reader of Mr. MILLER's views knows that his view was, that probation would cease just before the coming of the Bridegroom. We think Mr. M. was wrong in his view; but it was very unlike that which T. originated. We believe the LORD will come personally. The Shakers say he did come in the person of ANN LEE. Some of the weak ones among them therefore say that they are Adventists, and that their theory is the same as ours; but that does not make it so. Neither does Mr. M.'s having believed that an event would occur before the LORD came, make him the father of a theory based on the notion that the LORD did come in a manner different from that Mr. M. had taught. We do not wonder that T. is ashamed of his notion; but we are surprised that he and his mates should attempt to disgrace Mr. MILLER, scarcely before his grave has enclosed him, by foisting the bantling on him which belongs to T. Every New England brother knows that his theory originated with himself; and Bro. PEARSON, who first was associated with him in it, authorizes us to say, that he will speak if necessary. And if he does—!

The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume,—or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office. If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARREARAGES.—Those indebted for past volumes, will confer a great favor at the present time, by making prompt remittance of their just dues.

CANADA PAPERS.—As we have to pay one cent postage in advance, on each paper we send to Canada, \$1 in advance will just pay for the paper and postage for twenty numbers.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, *pre-paid*. If it is sent by letter to an agent, he would have to write another letter to the office—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit—it being for their accommodation: our terms being, \$1 in advance, at the office.

Postage.

As all letters (not weighing over half an ounce,) may now be sent a distance of three thousand miles for three cents postage, when paid by the sender, which, if not thus paid, will cost the one who receives it five cents, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents.

We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in advance.

Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

POSTAGE ON THE HERALD.

Subscribers will receive the *Herald* at all post-offices within fifty miles of Boston, at five cents per quarter.

Over fifty, and not exceeding three hundred miles, ten cents per quarter.

Over three hundred, and not exceeding one thousand miles, fifteen cents per quarter.

Over one thousand, and not exceeding two thousand miles, twenty cents per quarter.

Over two thousand, and not exceeding four thousand miles, twenty-five cents per quarter.

CLINTON TENT-MEETING.—This meeting commenced on Sunday morning last. We learn that the tent was filled through the day, by the citizens of the place as well as Adventists in all that region. Elder HIMES preached in the forenoon and afternoon, and Elder POWELL at 5½ o'clock. It promises to be one of the largest and best meetings of the season.

CORRESPONDENCE.



SERMON.

Preached before the Second Advent Conference held in Boston, Friday afternoon, June 6th, on the occasion of the ordination of Bro. I. C. Wellcome, F. H. Berick, and O. D. Eastman.

BY ELDER E. BURNHAM.

TEXT.—“Not handling the word of God deceitfully.”—2 Cor. 4:2.

I. What are we to understand by the expression, “Word of God?”

II. What is the chronological relation of the word of God to us?

III. What is the manifest design of God in the gift of his word to the children of men?

IV. What is our ministerial duty in relation to the word of God?

As it regards proposition 1. The revelation to the patriarchs is called the word of God, as, “The word of the Lord came unto Abraham.”—Gen. 15:2. The law of Moses is termed the word of God, as in Psalm 119—“Blessed are the undefiled in the way, who walketh in the law of the Lord.” 3. The message of the prophets to the different nations, as “the burden of the Lord,” for Nineveh, Idumea, Jerusalem, &c. 4. Jesus Christ, as the minister of God, is called “The Word of God.” Rev. 19th—“His name is called ‘The Word of God.’” 5. “The Gospel of the Lord Jesus Christ.” Thus putting this together, we call it the word of God.

The Revelation given to John on the Isle of Patmos concluded the word of God to men;—it was then finished and perfected; and in the Bible we have a complete revelation of God’s mind to men, and we need no more. Men have had visions and dreams since, but they are not to be regarded as the word of God. The Scriptures are the only true and legitimate source of light and truth in all matters of religion, and there we find truth in great abundance, and sufficient for every purpose.

II. What is the chronological relation of the word of God to us?

It exists—

1. In relation to the Past. We virtually hear the Lord in the beginning bid the earth come forth; and by his word he brought this world out of confusion and darkness. “He spake, and it was done: He commanded, and it stood fast.”

We hear God talking to Adam in Eden before his fall, and after the sin of our first parents, we hear with deep sorrow the fearful curse, and with joy and gratitude listen to the gracious promise made concerning our Saviour, thus opening a door of hope to lost and guilty man. We hear God speaking to Noah, Abraham, Isaac, and Jacob, to the children of Israel in Egypt,—at their deliverance at Mount Sinai,—when the limpid water gushed forth like a river from the rock Horeb,—in their wanderings in the wilderness,—when loyal and obedient,—when apostate and rebellious,—when under Joshua they entered the promised land,—when the pride of their power was broken,—when going into the seventy years’ captivity,—at their return,—at the re-building of Jerusalem and the temple, and when Jerusalem was besieged and desolated by the Romans,—the temple burnt, and that people finally scattered throughout the earth. So in the history of earthly kingdoms. The Lord, by the mouth of the prophet Daniel, said that four universal kingdoms should successively arise and bear sway over all the earth; and according to his unerring word they have arisen, and each in its turn, as a universal government, has passed away. So we read the fulfilment of God’s word in the first advent of our Saviour,—as the babe of Bethlehem,—when at twelve years of age disputing with the doctors in the temple,—when baptized by John in the liquid wave,—in his sorrows and weariness,—on the cross,—and when in agony he cried, “My God, my God, why hast thou forsaken me?” We read the fulfilment of God’s word in the circumstances of his burial, his resurrection, and his ascension to “the right hand of the throne of the Majesty in the heavens.” We might adduce much more in proof that the word of God exists to us in relation to the past, but this is sufficient.

2. In relation to the Present. God has not only spoken to us in the past, but also in the present.—Very many are quite willing to believe the past, but are unwilling to receive what God has said to us as to the present and future. We are required to believe all He has said. The present political and moral condition of the world is described in the word of God; as, for example, the present state of the Papacy, both at home and abroad. Rome as she now is, fallen from her greatness, and shorn of her past glory, and the spread of Catholicism, exhibiting its almost superhuman effort to regain its influence, as brought to view in God’s word just previous to the coming of Christ.

3. In relation to the Future. We are not only called upon to believe the word of God in the past and present; but also as it relates to the future. God informs us not only of four kingdoms, but of a fifth, “which shall never be destroyed,” “not be left to other people,” and will “stand for ever!” He tells us not only of a world that has been, but of a new heavens and a new earth to come! Not only of a first Adam, but of the second, who shall restore all things! Not only of Paradise lost, but of an Eden to come! Not only of sin and death, but of an endless and sinless life in the future! This we believe, and we call upon others also to believe. We want the whole—all that God has spoken in the past, all that he has said of the present, and all that pertains to the glorious future! We will consider—

III. What is the manifest design of God in the gift of his word to the children of men?

1. To make himself known to the children of men. Men may have a certain kind of knowledge of the

greatness, power, wisdom, and goodness of God in the contemplation of his handy works. We may study him in the passing clouds, in the stormy wind, in the sunshine, in the darkness of the night, in the ceaseless ocean, and the dashing of its mighty waves, in every flowing peaceful rill, in the trees of the forest, and in every beautiful flower, and thus be able to form some estimate of His power and wisdom. But in all this we can learn nothing of his moral character, his counsels, purposes, plans, or will; therefore the necessity of the gift of his word to the children of men, that God might make himself known to us; that we may know him clearly and correctly. His word was given—

2. To reform the children of men. To show man his true condition, as fallen, guilty, and lost. To show man what God requires of him, his duties, his responsibilities, and his accountability. It is given in order to show man how to please God in his present condition, and in what way he may be prepared to render with joy his final account. To lift the veil of futurity, and show him a glorious and everlasting reward, if faithful and obedient, and a dreadful punishment if rebellious against His commands. Thus the word of God was given to reform men, and restore them to His favor. This is its design, and this will be its effect if heartily received.

It was given—

3. To comfort the people of God. In all their trials, afflictions, and sorrows, the word of God is their support. It is well adapted to their wants, and all circumstances in life. Are they poor? We read that God feedeth the ravens, and that he has a greater regard for his people than for the fowls! Are they tempted, confused, and distracted? Here they can read, “God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it.” Are they diseased? It speaks of a land, where the inhabitants shall say they are no more sick! In all the trials of the church, his precious promises have sustained their fainting hearts, and inspired them with courage to contend successfully with all the conflicts of life, knowing the faithfulness of their God, and the truthfulness of all that he has spoken.

4. To fix a rule of present and final judgment. It was the manifest design of God in the gift of his word, to give to the children of men a perfect rule of life. It reveals all our duties both to God and man, and as such it is exceedingly comprehensive and explicit, and by it we are taught by our Saviour, we shall be finally judged, for he said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day.” Thus the word is a present rule of judgment, marking most clearly the line of distinction between the righteous and the wicked, a rule by which all the world will be finally judged when the books are opened, referring to the entire word of God, the Old and New Testaments.

Respecting the last proposition—

IV. What is our ministerial duty in relation to the word of God, we remark, it is our duty—

1. To fully believe God’s word. The minister should be able to give the full assent of his mind to all that God has spoken in his word. He should have such a clear understanding of the authenticity of the Scriptures, as will place his mind far above doubts, and thus enable him to declare the truths of God’s word with heart-felt earnestness and resistless power. He should not preach what he does not really fully believe, nor unless he clearly understands, and can receive, without questioning, or hesitating, as to the soundness of his matter, that “the same spirit of faith” may be in us which was manifested by Paul when he said, “we also believe, and therefore speak.”

2. It is our ministerial duty to practice it as commanded. We must not preach against covetousness, and at the same time preach for gain! Preach holiness of heart and life, and live continually under condemnation! We may preach a correct theory, sound doctrine, and yet be damned at last! In order to give effect to our preaching, we must be careful to practice what we preach,—live out the doctrines of the Bible,—keep ourselves, the commandments of God. This is an important ministerial duty, but one too little regarded.

It is our duty,—

3. To proclaim it whenever circumstances may admit. As the apostle instructed Timothy, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.” We must do it with unwearied faithfulness, at favorable and unfavorable times,—to large or small congregations,—when the probability of accomplishing good is not propitious, but even discouraging, for who can tell the result!

Again, in preaching the word of God, we must do it—

1. Earnestly. We are speaking for God, as his servants, to proclaim the message of mercy to lost men. With those to whom we speak, we must stand before the judgment-seat of Christ. Not loud, not long, but earnestly, warmly, zealously,—with all our hearts, as though we felt the importance of the truths we speak.

2. Lovingly. Not artificially, but with that warm and strong affection, that will carry with it a resistless conviction that we seek only the good and everlasting happiness of our fellow-men.

3. Boldly. Not keep back part of the price, not clip the king’s currency, but with true evangelical courage and Christian fearlessness.

4. Plainly. Not ambiguously, or mistily, but without disguise, frankly, honestly, and sincerely,—evidently, and with unmistakable clearness.

5. Simply. Not strive to be profound, but preach with unadorned simplicity; not complex, but in a manner easily understood.

6. Perseveringly. Exhibit a continued steadfastness in the truth of the Bible, and a firm persistence in proclaiming God’s word to our fellowmen. We should not forsake the flocks because of trials, nor flee or hide when trouble comes! These are some of our duties as ministers of the Most High, as ambassadors of the Lord Jesus Christ. And brethren in the ministry, let us with incessant diligence prosecute

the work in which we are engaged, “preach the word,” plainly, simply, and faithfully, thus by a “manifestation of the truth,” commend ourselves to every man’s conscience in the sight of God!”

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—When we left home in Allegany county, N. Y., last May, to visit the brethren here, (in the “far West,”) I promised to write often, so that they and the members of the household in every place (where the “Herald” is read) might know how we succeeded in our mission here. To fulfil that engagement, I have made several attempts to write; but having been in the midst of cholera excitement, and other evils, which had a tendency to perplex the mind, and divert our attention from the subject, I have deferred it until now.

To pursue my usual course, I will commence with the date of my last letter, viz., Shongo, N. Y., 28th March. About that time I left home to meet a respectful call from a Free-will Baptist minister in Chatham, Pa., and hold a series of meetings with his people. On my way there, in company with another minister of the same order, having travelled twenty miles in the rain and mud in an open buggy, we stopped to dry ourselves, and spend the night with a man in Brookfield, whose wife for several years has been a decided and consistent Adventist, and where the “Herald” is received weekly, and read with interest. He knowing my faith, said, “Mr. C., as there has never been an Advent sermon delivered in this place, suppose you preach to us this evening?” I cheerfully consented, and notwithstanding the inclemency of the weather, a large school-house was nearly filled with intelligent and attentive listeners to the word. So much interest was manifested to hear further on the all-important subject, that I hesitated not to make an appointment for the next evening, when the house was completely filled. Elder Sherwood, the brother that accompanied me there, who until recently had resided in that place, said, “Bro. C., it is best by all means to continue your meetings here over the Sabbath, for I have not witnessed so deep an interest awakened in this community for several years.” Accordingly, we protracted that effort for nearly a week, during which I preached eight times. Bro. S., who had never before heard an Advent discourse, said to the congregation, “I believe the doctrine which our brother has advanced with all my heart,” and he added a most hearty and appropriate exhortation for them to make speedy preparation to meet that solemn event. As the result of that effort, I know not that a single sinner was converted; but quite a number of the saints were revived, and frankly confessed their faith in the doctrines. Several of the merchants, magistrates, and other men of influence, were heard to say, “This doctrine cannot be gainsaid or disproved; it is all Bible,” &c. A general solemnity seemed to rest on the minds of that people, and prejudice was entirely removed from many minds. The brother with whom I stopped seemed to receive the doctrine in the love of it, and with his companion to rejoice to see so many of their neighbors “searching the Scriptures, to see whether these things were so.”

From Brookfield I went to Chatham, but having spent so much time on the way, and learning also that Mrs. C. was sick at home, I spent but few days there. The people convened in a small school-house, where the Free-will Baptists generally meet for worship. The house, as might be expected, was filled to overflowing. I addressed them four times, and the word seemed to be well received. Having occasion to write several letters to the brethren about that time, I spent quite a portion of my leisure hours at the school-house, where we held our meetings. The day before I left, a lad of say twelve to fourteen years old, came to the school-house to see me and give vent to his feelings, being deeply convicted of his lost condition as a sinner. After explaining to him in simple terms the way of life and salvation by Jesus Christ, I took the Bible and marked John 14:13, 14, and left it on the stand, he promising to return after dinner, and on his bended knees before God open the book and read those two verses, remembering that they were the words of Christ himself; then, in the exercise of faith, ask God, “in Christ’s name,” to pardon all his sins. We went to the house for dinner, but he declined eating, saying to me privately, “Mr. C., I had rather return to the school-house, and do what I promised you I would do, than to sit down to the table and eat.” “Very well,” said I; and he was very soon missing. After dinner I returned to my work, and found the lad rejoicing in the pardoning love of God. He said: “As soon as I had read those verses, and began to pray, my burden left me, and I was happy. I believe the Lord has forgiven my sins,” &c. The next day, an hour or two before I left, while on my way to the school-house for the last time, a young man fell in company with me, and commenced speaking of our meetings, said that he had attended them all, and seemed to regret that they could not be continued. “I believe the doctrine you preach,” said he, “and wish I was prepared to meet that tremendous day.” I directly discovered that the young man was indeed very penitent, so I related to him the case of the lad, and as we were passing the school-house, I said to him, “Suppose we go in and read the same scripture, and then kneel together in prayer.” “I should like to do so,” he replied. Accordingly we went in and spent half an hour to good advantage. While speaking in prayer, the young man found peace in believing on Him who is all-sufficient to save. We then came to the door and gave each other the parting hand, expecting to meet no more till we meet in the kingdom of God. He wept profusely, and said, “Do remember me often in your prayers.”

I now returned home, a distance of about forty miles. During my absence Mrs. C. had been quite sick, but was then fast recovering. On the 12th of May she had so far regained her health, that she ventured to pack up and start with me for the “far West,” where, by the mercies of God, we now find ourselves. We stopped in Scio, (fifteen miles from home,) to meet an appointment. After a short discourse relating to baptism, we repaired to the water-side, where I baptized a happy young convert. She

was the daughter of Bro. J. Flint, of that place, who kindly offered to give Mrs. C.’s little son (ten years old) a home in his family till we return in the fall.

The next day, May 13th, about one hour before we took the cars for Cuba, a young man came to me and said, “Elder C., I want you to baptize me before you go.” The neighbors were notified, and we immediately repaired to the same waters, (Genesee river,) and attended to the sacred ordinance. As we “came up straightway out of the water,” the Holy Ghost seemed to rest upon the young brother, so that he shouted aloud for joy. It was at so late an hour when he applied for baptism, that he very much feared that his request could not be granted. But the work was completed just in time for us to take the cars at 1 p. m. We came by that conveyance to Cuba, thence by stage to Buffalo, thence to Detroit, New Buffalo, Chicago, Peru, and Naples, on the Illinois river, (about one hundred miles short of St. Louis,) thence by rail-road, in an easterly direction about sixty miles, to this place. We arrived here on Monday, the 19th of May, having been something less than a week on our journey, a distance of about eleven hundred miles. We found the friends expecting us, and manifestly glad to see us.

After resting a day or two, we entered upon our work here. The churches generally being closed against us, the city court-house (a large and commodious hall) was procured for our accommodation.—The inhabitants being notified of our first meeting, and of the doctrine we should teach, our congregation was large the first evening. We continued the effort (occasionally at 3 p. m., but) every evening and on the Sabbath for more than two weeks. The congregation continued to increase in number, and apparent interest, till our sanctuary was filled to overflowing. During the time I preached at usual length nineteen times, and notwithstanding the extreme shortness of the evening, Mrs. C. generally followed me in speaking, occupying at least half an hour, and it is due to the citizens of S. to say, that the congregation generally remained without interruption till our meetings were formally dismissed (say at 10 o’clock.) Were it not for our former experience and observation, the plain declaration of our Lord, “it shall be as it was in the days of Noah and Lot,” and predictions to that amount by nearly all the prophets and apostles, we should certainly have concluded that a large portion of the inhabitants of this city were on the point of embracing the truth, and confessing it publicly. But alas, the “love of the world,” which in its various forms excludes from the heart of man “the love of the Father,” has in this place, as in every other, prevented the multitude from receiving and acknowledging the truth, even when convinced by an exhibition of God’s word, and the sign of the times, that the day of judgment is emphatically at hand.—“Ashamed of Christ, and of his words,” touching this all important subject. But the brethren were comforted, their faith was strengthened, and they were encouraged in witnessing an addition to their number of such as we trust will be saved in the “day of the Lord.” Several brethren and sisters of the various sects in the city heartily embraced the faith, and publicly confessed the same. Some few perishing sinners were converted to God. Two willing disciples “put on Christ” by baptism. The second Sabbath we were with the dear people, the Lord’s supper was administered. It was a refreshing season, the church was particularly comforted in participating at the table with a number of their fellow citizens for the first time. As the faith of this united effort, it is supposed that a large amount of prejudice has been removed from many minds.—It is due to the “Disciples” in this place, (more commonly known as “Campbellites,”) for me to say, that they of their own accord kindly offered us the use of their “church.” They often met with us at our house of worship, and seemed interested in the doctrine we love and teach. By special request, I preached at their house one Sabbath evening, but as the court-house would accommodate more people, we continued our meetings there.

While we remain in this region, we shall consider Springfield our home, to which we shall frequently resort, hold meetings of worship, and confer with the brethren. Before we leave for home we contemplate holding a public conference in the city. Expect Bro. Battersby, of St. Louis, to be present and participate in the services.

On Friday, the 7th ult., we met a pressing call from a few friends at “Cotton hill,” some ten miles south of the city. Commenced our work at a district school-house—the place was too straight for us. On the Sabbath the Methodist church was procured, extra seats were brought in, all were filled, and scores of persons remained without—who listened to the word at the doors and windows. Remained with that people a little less than a week, preached evenings, and visited from house to house during the day.—Quite a number there who had never before heard a sermon, or prayer, on the subject of the Lord’s soon coming, seemed to receive the word joyfully, and frankly confessed the same. The day before we left, a goodly number of the neighbors came together at an early hour in the morning for prayer, and to examine the Scriptures on the subject of baptism, and to observe the significance of the ordinance; after which all repaired to the water side, where I had the pleasure of burying two more happy souls “in the likeness of Christ’s death.” The little few in that section associated with them of like precious faith, were greatly comforted. By an almost unanimous request of that people, we appointed to hold another series of meetings there commencing August 1st.

Returned and met our appointment at the court-house here June 11th; had good congregations for three evenings in succession, and trust it was not labor spent in vain.

About the middle of June, at the request of a brother and other relations, we visited Stonington, in Christian county, some forty miles east of here.—After visiting a day or two with the friends, we were respectfully invited to hold a series of meetings in the Baptist meeting-house. The inhabitants were considerably scattered, and yet a sufficient number generally came together to fill the house, so that we were encouraged to protract the effort for two weeks or more, during which I addressed that people seven-

teen times, and am happy to know that the word proved effectual in some hearts. I have a brother residing there, it was on his account, especially, that I was induced to go into that county, even. He had ever been an affectionate brother, and yet he had indulged in a cruel prejudice against the views we cherish. This was manifest in his correspondence with other members of the family. He seemed to regret exceedingly that his brother Samuel should have "fallen into such a delusion." But on listening attentively to preaching at the church, and to much conversation in his own family for one week, his prejudices were entirely removed, and he embraced the Advent faith as we hold it, with all his heart.—He seemed also to manifest suitable gratitude to God that his mind should be enlightened on this all important subject even at the "eleventh hour." He openly confessed his faith in the church, and will not fail, I trust, to do it on all suitable occasions.—Being the Postmaster there, he will soon, I think, forward you his own, with several other names, as subscribers for the "Advent Herald." That Baptist church has three ministers, they all attended our meetings most of the time (Sundays not excepted.) They seemed to listen with candor and attention to the prophetic Scriptures and signs of the times, and frankly confessed that they had received instruction therefrom. They also took a friendly, active part in our meetings, and say they shall hereafter preach the doctrine, so far as they understand it. Several of my brother's family, and others, embraced the faith and confessed the same, which served in a good measure to check their love for this world. A few precious souls were manifestly converted to God and to the "blessed hope." Four of them cheerfully submitted to the ordinance of baptism. Previous to baptizing, I was inquired of to know if I intended to baptize the candidates before they had related their experience to the church. "Yes," I replied, "because it is manifest that they have 'repented' of their sins, and the next thing in order, for them is to be 'baptized,' agreeable to Acts 2:38;" and as authority for my own course, I briefly referred them to Matt. 28:19, 20, and Acts 8:35 to 39. A goodly number were present to witness the solemn scene. It was a joyful day to the candidates, and especially so to the administrator.

On our return to Springfield, we stopped in Taylorville, (30 miles from there) to see C. and his family (my brother's son.) The Doctor becoming somewhat interested in the subject of our faith, and having an influence with the trustees of the Presbyterian church, he succeeded in procuring their meeting-house, in which for us to hold a series of meetings. The people seemed inclined to hear our message. The house was generally filled, and the congregation was intelligent. They listened to eight discourses, and yet no particular excitement was produced by this effort, but a kind of assenting to the truth was very manifest. The minister of that church resided several miles out of the village, so that he attended with us only once, but took a part in the services and appeared friendly. The Methodist minister was with us frequently he became deeply interested, and asked for our quotations on different subjects. At the close of our last meeting, a female, reputed to be the most pious and intelligent woman in the village, remarked to the Doctor's wife, "There, I have now heard each discourse, and am prepared to say, I believe every word of the doctrine." This was supposed by the friends to be the sentiment of others also. From the appearance of the congregation, I should think was the case. But laboring under peculiar trials of mind at the time, I did not visit from house to house, and mingle with the people, as I should otherwise have done. In this state of mind, when my cup was full, Mrs. Chapman received tidings that her little son in Allegany county, N. Y., (to whom I had before alluded) had recently been thrown from a wagon and dangerously wounded, which rendered it necessary for her to return immediately home. She took the stage that day for Springfield. The next day spoke by Telegraph to the agent in Dunkirk, requesting him to communicate by the cars to our physician in Wellsville. She then waited in anxious suspense five days, and received no answer, but received by mail a communication two days later than the first, saying, "the child is no better." Sunday morning (13th inst.) she took the stage for Peoria (on the Illinois river,) where she designed to take the boat and pursue the most direct course for home. It is now five days since she left, and we have heard nothing from her. But on Monday, the day after she left, we received by Telegraph a note, of which the following is a copy:—"Wellsville, July 14th.—To M. K. Chapman, Springfield:—Samuel has recovered, and is now about the house.—Dr. Jones." During the past three evenings we have met the people at the city court-house, as usual, Bro. Battersby, of St. Louis, being present. He consented to preach twice; we were much edified, and think the word was generally well received. He thinks of locating in the city, so as to feed the flock of God here, and in the surrounding country. The Lord grant that it may be even so.

To-morrow I am to leave the city to meet a pressing call in Mount Sterling, some eighty miles west of here, expect the Lord will be with us there.—Brethren of the household, write often, and continue to pray for us, for surely we are in "perilous times." Truly yours, my dear brother, as ever, "waiting for the Lord."
SAMUEL CHAPMAN.
Springfield (Ill.), July 18th, 1851.

"Follow Me."

Jesus, in the 10th chapter of John's gospel, compares himself to a shepherd, and those who believe on him to sheep. His words are—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—vs. 27, 28. It is a comfort to the Christian to know, that the "good Shepherd" does not drive his sheep where he would not go himself: they are required to follow him. Are we required to keep the commandments of God? So Christ came from heaven, not to do his own will, but the will of the Father who sent him. Are we poor, and in

humble circumstances of life? Our Leader was born in a stable and laid in a manger, because there was no room for him in the inn; and when arrived at manhood, he had "not where to lay his head" that he could call his own. Are we despised by our relatives because we have embraced religion? So we read concerning Jesus, that "his brethren believed not on him;" and no doubt they despised him for his religion. Are we forsaken by our friends? There was a time when the disciples forsook Jesus. Are we passing through the furnace of affliction, and enduring great bodily pain? Think of the Garden of Gethsemane, and of the circumstances connected with the death of Jesus,—did not he suffer? Are we not only despised and forsaken, but called to die for the sake of truth? Christ died and was buried, and has thus removed the gloom from the narrow house. Being thus required, in the path of duty, to follow Jesus through poverty, shame, suffering, death, and the grave, we shall also follow him to riches, honor, ease, and life, in the kingdom of God. If we follow him to the cross, we shall go with him to the crown. "If we suffer with him, we shall also be glorified together."
J. M. O.

Extracts from Letters.

Bro. J. MERRIAM writes from Barnard (Me.), July 29th, 1851:

DEAR BRO. BLISS:—Having seen the salvation of God in this region, I address to you a line, that I may give to God the glory due unto his name. Praise the Lord for his wonder-working power, and the glorious system of redeeming grace, to rescue fallen man. How marvellous are his works! how adorable his goodness, as developed in the economy of the gospel,—in its recuperative energy,—its healing balm,—its cheering, consoling, comforting power! The Divine hand has been manifestly visible in the work of grace that has been enjoyed recently in East Atkinson. The moral elements there have been revolutionized within a few months past. Most of the beloved youth in that section of the town have been, we trust, converted. It is truly a delightful spectacle to see them forsaking the sports and merriments of youth, and all the follies and vanities of the world, and clinging to the Saviour as their life, and hope, and joy. It was interesting to see children of eight, ten, and twelve years, gathering in groups for prayer and supplication in behalf of the cause. Glory to that Saviour who "out of the mouths of babes and sucklings has perfected praise." Thirteen in one school district, where I labored last winter, have been baptized, others converted, and backsliders reclaimed. The revival has not been characterized by excitement, but by a steady, unwavering purpose on the part of the converts to persevere in the discharge of Christian duty. The continued growth and development of their piety have been remarkable, especially from the period of their baptism, which marked an important era in their moral history. The Lord has been truly gracious unto us, and to Him be all the praise and glory, world without end. Some of the young converts love the tidings of a coming Redeemer, who will redeem creation from the bondage of corruption, and restore the primitive order, beauty, and glory of the world.

Bro. P. B. MORGAN writes from Addison (Vt.), Aug. 1st, 1851:

DEAR BRO.:—Your remarks in last week's "Herald," addressed to correspondents, suggesting the propriety of sending a caption to all communications, I consider very valuable, and think, if your remarks were heeded by the numerous and worthy correspondents of the "Herald," much would be added to the value of the paper. The neglect of so doing is very fitly compared to the "sending a child out into the world without a name." And this I have especially observed in some lengthy communications from the far West, a field in which I am deeply interested. I have hoped the day was not far distant, if time should last, when I might join our brethren there in harvesting the Lord's treasure. Truly the field is plenteous, and laborers few. I am glad our much esteemed Bro. Chapman has finally felt it duty to take a mission there, and my prayer is, that our brethren may feel it duty to sustain him in that important field, and that God will bless his efforts to the salvation of many souls. Very truly your brother in hope.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, in Landaff, N. H., July 23d, Sister CLARRISSA FRENCH, aged 49 years. The life of Sister French has been one of suffering and affliction. For several years she had been a widow, and for a long time had been confined to her room through bodily infirmity, which finally terminated in consumption. She made a profession of religion in early life, and enjoyed its happy influences during all her sickness. She died in the full triumphs of gospel faith, looking for the mercy of our Lord Jesus Christ unto eternal life. The funeral discourse was preached by the writer from 2 Cor. 17:18. W. H. EASTMAN.

DIED, July 25th, at Ithica, N. Y., in the hope of a glorious and happy resurrection, Sister SUSAN SQUIRES, aged 59, wife of Bro. H. B. Squires. The spoiler came and removed a beloved wife and friend from those who held her most dear. But their loss is her gain. Yet while mourning her departure from friends and the loved scenes of earth, it is not as those without hope, but having the happy assurance, that those "who sleep in Jesus will God bring

with him." The subject of this notice united with the Baptist church in Ithica in 1833, and embraced the Advent doctrine in '42. She ever adorned her profession "by a well-ordered life and godly conversation." Her long illness was borne with patience and Christian resignation to the will of God. Having here no continuing city, but seeking one to come, her end was peace, and she rests in Jesus, "where the wicked cease from troubling, and the weary are at rest."
DAVID BARBER.

DIED, in Kingston, N. H., July 31st, JOHN NEWTON, aged eight years, the youngest son of Nathaniel and Catharine Brown. About a month ago he was taken sick with the scarlet fever and canker-rash, but by timely medicines and good nursing, in about two weeks he got, apparently, pretty well. But a relapse came on, which baffled all the power of medicine. Fits followed, and his lovely body fell a prey to death. John was a good boy, and loved the Lord; he also loved most tenderly his parents, brothers, sisters, and all good people. His love for the Advent ministers who have from time to time called on us was strong; and to Bro. John Pearson, of Newburyport, he bequeathed all his money,—fifty-five cents. He appeared to suffer but little, for he complained none. He was calm, serene, and happy beyond expression,—happy in the confidence of a Saviour's love,—triumphant in the faith of a better resurrection, and perfectly willing to sleep for a little while in the grave. Our own strong faith is, that our dear John will very soon be called back from the land of the enemy. Bro. J. Pearson preached his funeral discourse yesterday (Aug. 2d) in the Congregational meeting-house, before quite a large and attentive audience.
N. BROWN.

DIED, in Cheshire, on the 19th of June last, our worthy and much esteemed Bro. ELIAS DUDLEY, aged 61 years. He was for many years a devoted follower of the lowly Lamb; and in early life, when to be ranked among the people called Methodists was no ordinary cross, he came boldly out in defence of the truth, and stood amidst the most violent opposition from shopmates and companions, even to the threatening of the natural life. He obeyed the gospel of the Son of God in the ordinance of baptism, and passed through the water in submission to the divine command. It may be said of our brother, that he was a man of prayer, in the most emphatical sense of the word, from the hour of his espousal to Christ until his departure. For many years the writer of this has frequently been in his family, and has often heard his voice last at night and first in the morning, calling on the name of the Lord, not only in behalf of his family and himself, but of the Zion of God everywhere. His house has always been a home for the faithful saints in Christ Jesus, and many a weary pilgrim has been refreshed, and brought on his way through his kindness and hospitality. For years he walked in close fellowship with the spiritually-minded in the M. E. church; and about the commencement of the Advent movement, he became interested in the speedy coming of the great Deliverer, and began to make himself more particularly ready, by arising and "trimming his lamp." He found it necessary to throw off many appendages which had been attached to the pure word. He retained his place among his Methodist brethren until he became convinced, that what was pure light and life to him was darkness and death to that system. After the lapse of a year or two he and his companion, together with a little band, came out in defence of the Second Advent faith, and met from time to time in his house, which was converted into a meeting-house for all of those who were "looking for the glorious appearing of the great God and our Saviour." For several years his health had been on the decline, and for three years past it was evident that consumption had fixed its deadly fangs on him, and that death would soon cast his shadow over the mortal part. But as in life he had walked closely with his God, so in death we trust he was not separated from him. Of his last hours we can say but little, as we were not an eye-witness of his last moments; but we believe we can with propriety use in regard to him the language of David—"Mark the perfect man, and behold the upright, for the end of that man is peace." Psa. 37:37. There seemed to be no extatic joy on the one hand, nor the marks of fear on the other; but he gradually sunk to rest, leaning on the promise—"My grace is sufficient for thee."

About seventeen years ago, I witnessed the most triumphant exit of a daughter of Bro. Dudley, who was just on the eve of marriage, and I still feel the blessed effects of that happy departure. Some of her last words were, "It is nothing to die;" "Christ is all in all;" "Jesus can make a dying bed;" &c.; "O, praise God! Sweet Jesus! I cannot make it seem that I am dying,—it is so different from what I thought it would be. I am afraid I shall be impatient to be gone," &c.; and the last gasp was, "Praise! praise!" "Let me die the death of the righteous, and let my last end be like his." S. LARIBEE.

Big Tent Meetings.

Richmond village, Me., August 20th to 27th.
New Haven, Vt., August 31st to Sept. 7th.
Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Rochester, the week following that at Buffalo.
Full particulars will be given hereafter.

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BY REV. D. H. MANSFIELD.

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It is divided into three parts, all of which are embraced in a single volume.

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

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From the President of Amherst College, the celebrated Prof. Hitchcock.

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THE ADVENT HERALD.

BOSTON, AUGUST 16, 1851.

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The Children's Herald is published monthly at 25 cents per year. Two copies (uncut) can be sent to one place for single postage.

The Vermont Camp-meeting.

DEAR BRO. :—I am happy to say, that the arrangements for the Big Tent and camp-meeting at New Haven, on the 31st inst., are now completed. Those coming by the railroads can obtain tickets at half-price, and be left opposite the camp-ground.

Great care has been taken in the selection of the time and place of the meeting, so that all who desire to attend may be properly accommodated; and it is hoped, therefore, that there will be a general attendance of the brethren in this entire region. Indeed, so far as we have been able to learn, the brethren in this section are already deeply interested in the subject, and anticipate a profitable season. Many of the brethren, we are glad to know, are awakening to the importance of laboring and praying for a revival of religion in their midst. There are two reasons why this subject should receive especial consideration: first, because of the moral condition of mankind,—the fact that souls are benighted and perishing, and we ourselves are at too vast a moral distance from God; second, because of the solemn truth, that we have passed the four great landmarks of earth, (see Dan. 2d.) and by the signs in the sun, moon, and stars, the condition of the Papacy, the moral and political upheavings of the nations, the perplexity of earth, with the "perilous times" of the church, we are assured, on the veracity of God himself, that the day of final retribution is at hand; yes, "even at the door." With this consideration, shall we not pray Habakkuk's prayer? (See chap. 2d.)

New Haven may be considered, on many accounts, a new field. There are a few brethren here who have long been readers of the *Herald*, and who are thoroughly convinced of the great truths held by Adventists; they are anxious that their friends should also be convinced of the solemn but precious truth, that the Advent is near. Besides this, it is thought there is on the part of the community an earnest desire to hear on the subject. We are also informed, that the clergyman in the place, who is a good man, is not particularly prejudiced against our views. Considering all these facts, brethren, we would ask, if this is not a good place for the glorious work to commence? and is not the prospect encouraging? Then let us come with faith, praying in the Holy Ghost, and expecting a season of refreshing. Everything necessary for the accommodation of the friends from abroad will be, as far as practicable, provided.

J. SPENCER, of Addison, O. DOWD, New Haven, E. CASE, Bristol, E. PARKER, Waterbury, W. S. MILLER, Low Hampton, Committee of arrangements.

Providence Tent-meeting.

On the close of the meeting at Phenix, at the urgent request of the Adventists in Providence, the Tent was erected in that city, and by Tuesday evening everything was ready for religious services. The exercises commenced at 8 o'clock, and though much worn by the labors and perplexities of the previous week, I was enabled to deliver a discourse on the personal coming and reign of CHRIST. The audience was large and attentive. The tent being located in a part of the town where Advent meetings had never been held, many new hearers were present, who seemed much interested. The prospect was good, and the only interruption that occurred was that which was noticed in the *Herald* of Aug. 2d. From that time everything was harmonious and pleasant. The congregations were large throughout, and the meeting was one of the best that has been held.

Elders SHIPMAN, E. BURNHAM, and other ministering brethren, delivered discourses, and were listened to with deep interest.

The cause in Providence has been advanced by this movement. The enemy has now thrown off the mask, and is fully understood by all. The brethren in Providence were, as they ever have been, liberal in their support, for which they will accept our thanks.

The next Tent-meeting was held in Hartford, Ct., a notice of which will be given next week. J. V. H.

At a meeting of the Second Advent Church in Buffalo, at the close of the morning service, (Sunday, Aug. 3d.) the following resolutions were unanimously passed:

Resolved, That we have with sorrow heard of the arrest of Bro. J. V. Himes, on a charge of slander,—it having been communicated through the Providence (R. I.) Mirror, the same paper also containing a full explanation of the case.

Resolved, That we have full sympathy and confidence in Bro. Himes, and pledge him our sympathy and aid, both by our prayers and our means.

Resolved, That a copy of these resolutions be signed by the Chairman and Secretary, and forwarded to Bro. Himes.

THOMAS SAYLES, Chairman,

W. M. PALMER, Secretary.

ERRATA.—In Bro. TAYLOR's sermon, in the last *Herald*, a few errors escaped the proof-reader's eye. In the 3d column, 5th line of 4th paragraph, for "or," read "one;" same col., 15th line from bottom, for "mere matter," read "new matter;" 4th col., 39th line from the end, a full point should be placed after the word "Italia's," and the pronoun "Its" to follow it; 8th and 9th lines below, instead of "unwilling hands," "unwithering hands;" and 12th line from bottom, "hours," instead of "houses."

We always consider that it is of little consequence to point out errors of this kind—more or less of which will unavoidably occur in every number; for, 1st, the sense of the connection will usually place the reader right, and 2d, few persons ever look at the corrections in their connection.

W. D. TULLER.—Some time in 1849, we published a letter from Bro. GROSS, in which he attributed to Bro. T. certain opinions, and reflected on his conduct arising therefrom. Bro. TULLER has had a correspondence with Bro. GROSS on the subject; and more recently we have had an interview with Bro. T., from which we understand that he was misunderstood, for he wholly repudiates the things attributed to him. We wish to do equal justice to all, and hope that this explanation will be satisfactory to all.

POSTAGE.—A very few only who write us seem to forget to pay their postage—forgetting that what would be but three cents to them, is five cents to us. It is now expected that everybody who is anybody will pre-pay their postage.

THE New Haven (Vt.) meeting will commence Sunday, Aug. 31st, instead of the 30th. The reason is, that it will be impossible to have the tent erected in season.

New Work.

"Keep Cool," "Go Ahead," and a few other Poems. By George W. Light. Boston: Published by the Author, No. 3 Cornhill. 1851.

This is a small collection of a few of the most piquant effusions of the author, some of which have previously been copied in the *Herald*. They are given in a neat form—as neat as the pieces are spicy. A specimen of Mr. LIGHT's style will be seen in the following stanzas, from the first poem:

"Does a villain slander you?

Keep cool;

He can never hit his mark;

Since his nature is so mean,

Let the snarling puppy bark.

Keep cool.

"Should the Prince of Serpents hiss,

Keep cool;

Show him Truth's old honest whip:

When he sees you bold and firm,

You will find that oft he'll slip,

Keep cool."

BUSINESS NOTES.

D. Campbell—C. C. Chase commenced at No. 343, and we stopped it at 404, because he owed \$2 25, besides 80 cents postage we had paid, and we had received nothing from him. J. Cary had the paper one volume more than his money paid. R. Grant paid \$10 at one time, and in all to No. 378. We stopped him at No. 404, when he owed \$1. The sum you name to be credited to subscribers is \$13 20; 25 per cent. on that is \$3 30, which, with \$4 80, the balance of the \$18 you sent, is \$8 10, which we have put to your credit. The per centage should have been limited to the collection of the debts of delinquents. We have charged the per centage on advance payments to those sending.

W. T. Moore, \$5.—It pays for the books sent you, and the charts to T. Mathieson, with postage on the same, leaving \$2 16, which pays what was due on M. Redmayn's paper, at Columbia, S. C., sent by you when it was stopped by the Postmaster. You are paid to 692, and Mrs. Graham to 560, end of present volume.

A. Clapp—Sent books the 7th by express.

J. W. Nixon—We do not send the C. H. to S. H. W., either to Springfield or Alabama, N. Y., nor do we know that we do anywhere. Did it not go in some other way?

J. R. Matthews—Have never received the \$2 you speak of, and you must settle with Bro. Gladding for the time that you received the "Herald" of him. We now credit you the \$3 recently sent from the present time to No. 612, unless you wish a part of it credited to Bro. G., for papers that you had of him.

L. C. Wellcome—Have continued to send the *Herald* to S. C. Wellcome, Exeter, Greene county, Wis., as you directed, not having been notified to change its direction. We now change that to W. W.'s, as you direct. All will be right, as you suggest. Bro. H. will bring you at the Richmond tent-meeting all the back Nos. we can find, for the months you mention.

L. W. Balcom—We now send to the person you mention at Barnard, Vt., but as you do not say where you suppose another might be sent to her, we cannot answer your inquiry.

J. Whitezel—You can remit by letter to this office.

W. F. Hunt—In the list of receipts, *Herald* of July 12th, the \$2 were credited to 533, and C. H., with the remark that we had not the book you wanted.

W. Tracy—Do not remember the receipt of the \$2 for Mrs. H., of Henepin, Ill.; however, we now credit her that amount to 534.

T. Huntington—We have corrected it.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

FOR THE DEFENCE.

F. S. AXE..... 1 00 F. B. (Newburyport).... 3 00
J. Vose..... 1 00 N. Whitney..... 50
A Friend (Lowell)..... 5 00 T. Parker..... 2 00

We are much obliged to the friends for these tangible evidences of sympathy in our present vexatious suit, which is brought for the purpose of crippling us in our resources, and to pursue us "with a relentless hand to the judgment." Our lawyer's fees and witnesses will subject us to considerable expense, in a case which we do not regard as our own, but as that of the friends at large, who need not fear the final result.

ADVERTISEMENT.

Buffalo, June 13th, 1851.

DEAR BRO. HIMES:—I wish you would put in your paper the following note, caused by looking through your "Defence," which has just been received. Insert it as an advertisement, if you please, for two months, and charge me accordingly. H. TANNER.

To the Readers of the *Advent Herald*:—It will be recollected by you, that Elder Marsh, in his paper some time, I think, in January last, after reading my certificate in "Supplement" No. 2 of the "Herald," published a contradiction of the matter therein contained, claiming to take the same from my own proposition, which in my certificate was alluded to, and which was dated Sept. 4th, 1850. In the manner in which he published that, I charged him with wilfully, and for effect, misrepresenting me, and suppressing the truth, and labored long with him to have the same corrected, but without effect. I have caused my letters, propositions, and all, so far as I have copies, (for Elder M. has suppressed a part of my papers, and refuses to give them up,) to be published in a book called "Himes's Defence;" they are contained between pp. 222 and 233 of that work. My object in this notice is to call your attention to those letters, and ask for them a careful perusal, and that if Elder M. is right in the course he has pursued, he should be freed from blame, and if wrong, that you should honestly hold him responsible for the wrong. I am willing to submit myself to the same rule. Allow me also to speak for this whole "Defence" a careful and prayerful perusal, that you may judge correctly as to this warfare upon brethren. It will not hurt you to know the truth. May God guide you by his Spirit and love to judge righteous judgment. Yours in love, H. TANNER.

MARRIED, in this city, on the 24th ult., by Elder D. T. TAYLOR, Mr. HENRY C. DODGE, of Boston, to Miss ELIZABETH H. W. COLEMAN, of Chelsea.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The *Herald* sent to NANCY HARTSOCK, of Buffalo Run, Pa., has been ordered to be stopped by H. G. Hartsock. She owes..... 2 00

Total delinquencies since Jan. 1st, 1851..... 145 33

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. A. Merrill will preach at Plymouth, Mass., Aug. 18th; Abington, 19th; Johnston, 20th; Morrisville, 21st; Waterbury, Sabbath, 24th; Claremont, N. H., 26th.

Bro. N. Billings will preach at Troy, Vt., Aug. 15th, instead of Derry Line, as before appointed; Richmond, Sabbath, 17th; Monticourt, 19th; Johnston, 20th; Morrisville, 21st; Waterbury, Sabbath, 24th; Claremont, N. H., 26th.

I will commence a tent-meeting at New Durham Ridge Wednesday, Aug. 20th, and continue over the Sabbath. Bro. J. Conch will attend. J. CUMMINGS.

There will be a Conference in Whitefield, (in the Union meeting-house,) on Turner's Hill, commencing Friday morning, Aug. 23d, and continue over the Sabbath. Bro. F. H. Berick will attend and preach the word. (In behalf of the brethren.) I. C. WELLCOME.

A Tent-meeting will commence at West Derby on Tuesday, Aug. 26th, to continue over the Sabbath. As this may be the only tent-meeting of Adventists in this part of the State this season, it is hoped that brethren in the vicinity will take an active interest in it, and come prepared to labor for the salvation of sinners. The location is near the head of the Lake, and is pleasant and easy of access. A carriage will be in waiting each day at the wharf on the arrival of the steamboat. All necessary arrangements will be made for the accommodation of those who may come from a distance. Bro. F. H. Berick, J. M. Orrock, and B. S. Reynolds are requested to be present. S. W. THURBER.

There will be a Camp-meeting held on the ground owned by Mr. Steel and others, five miles from Belfast, and three miles from Milledgeville, Pa., commencing Aug. 28th, and continue one week or more. It is hoped there will be a general gathering of Adventists throughout this and adjoining counties; that they will come full of faith and earnest prayer, that the truth of our soon coming Lord, and a preparation to meet him in peace, may receive a new impulse. All necessary arrangements will be made for the accommodation of those who cannot conveniently bring tents. Elders J. Litch, I. K. Gates, and others will be present to take care of the meeting. In behalf of the brethren, Lewis B. Payson, J. W. Campbell, D. Campbell, E. C. Boyer, J. P. Farrar, Thos. Esworthy, R. McMuller, Joseph Eckley, H. K. Boyer, P. Swartz, Committee.

There will be a Camp-meeting at Fingal, on the old ground near widow Burdine's, commencing Aug. 10th, at 3 P. M., and continue over the second Sabbath. Friends are requested to have their tents up on the Friday previous to the meeting. Provisions will be made for horses on the most reasonable terms. Elder D. L. Robinson, of New York, and several others, will be present. Collections will be taken up to defray the expenses of the meeting. In behalf of the brethren, Lewis B. Payson, J. W. Campbell, D. Campbell, E. C. Boyer, J. P. Farrar, Thos. Esworthy, R. McMuller, Joseph Eckley, H. K. Boyer, P. Swartz, Committee.

A Camp-meeting will be held near Bro. Burroughs's, commencing Aug. 20th, at 3 P. M., and continue five days. A collection will be taken up to erect their tents previous to the day of meeting. Provision will be made for horses. It is hoped that a good number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding the cause. A collection will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwell, D. Campbell.

A meeting will be held at Coburg, commencing Sept. 7, at 11 A. M., and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 P. M. Friends are invited to attend.

A Camp-meeting will commence in the Powley neighborhood Sept. 10th, at 3 P. M., and continue one week, or more, as duty may require. Friends will bring their tents, and a collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Hudson, and others, will be present. In behalf of the brethren, C. Rowley, W. Jackson, J. Cumie, Committee. (Monitor & Messenger please copy the above.)

There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 26th, and continue over the Sabbath. We cordially invite all to this feast of tabernacles, for we believe the Lord will be with us, according to his promise. Brethren who can are requested to bring tents and provisions; arrangements will be made at Bro. Gage's, for all others—the poor shall be fed, and have the gospel preached to them. Horses kept at Bro. Gage's, Bro. T. M. French, and others, will take attendance to divide the word of truth. ANSON GAGE, S. W. BISHOP, S. W. SLATE, E. G. SCOTT, Committee.

There will be a Camp-meeting at Winstead, two miles from the depot, commencing Sept. 20, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. Board and horse keeping on reasonable terms, and a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATTHEWSON, H. MUNDER, Committee.

Second Advent Big Tent Meetings.

A Second Advent Big Tent-meeting will commence at Richmond village, Me., Aug. 30th, to continue one week. As this may be the only great gathering of Adventists in this region, it is hoped that our brethren in all this region will take an active interest in it, and come prepared to labor for the salvation of sinners. Brethren who can do so, will see the propriety of bringing tents with them, in which to board and lodge themselves and friends, and thus avoid the necessity of speculating shanties. We can, with a little



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, AUGUST 23, 1851.

NO. 2. WHOLE NO. 536.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
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(Near the Revere House.)
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

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For Canada papers, on account of postage, it is \$1 25 in advance, or \$1 for twenty numbers. Those who receive of agents, without expense of postage, at their houses, or elsewhere, will also pay the same.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE SECOND ADVENT.

Age after age had rolled away;
The lamp of truth grew dim;
The cup of sin, increasing aye,
Was filling to the brim;
How could I come to such as they?
Not mine their vesper hymn.

Age after age still passed away;
I looked for truth and love;
Few were the hearts to heaven to pray,
Few sought for light above;
The Spirit's flame was quenched away,
Falling cold hearts to move.

I sent my servants oft of yore—
How many have ye slain?
Ask of the hill-tops dyed with gore!
Ask of the purple main!
From the forest cave to temple floor,
Their red blood flowed like rain!

And are ye ready now for me?
Burn not your lamps yet dim?
Will ye again prepare the tree?
Again extend the limb?
I sent my messenger to see—
How have ye treated him?!

When shall I cease for sin to groan?
Cold Echo answers, When?
I'm weary still on heaven's throne,
Waiting the thoughts of men—
When shall I come to claim my own?
When Earth is ready—THEN!

* And he could there do no mighty work.—Mark 6:5.
† I looked for judgment, but beheld oppression; for righteousness, but beheld a cry.—Isa. 5:7.

‡ Ye do always resist the Holy Ghost.—Acts 7:51. Quench not the Spirit. Despise not prophesying.—1 Thess. 5:19.

§ I sent to you all my servants—daily rising up early and sending them.—Jer. 7:25.

|| As ye have done unto the least of these, ye have done unto me. Matt. 25:40.

¶ Thou hast wearied me with thine iniquities.—Isa. 43:24.

Travels in Europe.

BY DR. J. V. C. SMITH.

(Continued from our last.)

VIENNA.

Vienna equals, if it does not excel, any city heretofore visited in Europe, on the score of neatness and order. The public squares are small, but they are clean enough to be cited as patterns of neatness. The pavements are small hewn stones, jointed together, water tight. They are smooth, and therefore there is little of the noise by carriage wheels, which in Boston is so disagreeable. Houses are carried up six or seven stories, and they are immensely large on the ground, resembling in their general appearance those of Rome. Some of the churches are richly decorated—especially the cathedral, a monster edifice—abounding in things that catch the eye even of one who has become satiated with sight-seeing. A monument is in excellent condition, in one part of the cathedral, erected to the memory of Archduke Frederick, about 100 years since, made of a single stone, on which there are 140 figures—statuettes. It is a surprising specimen of the skill and genius of the artist. For building purposes, brick, universally, are in request—of a large size, coarse and rather soft. When the walls are up, they are covered with a thick coat of cement, nearly white, lined off to look like stone. The appearance is favorable. Of the economy in regard to the first cost, there can be no question; and as to durability, the oldest palaces and private dwellings still present the appearance of being stone, instead of very cheap brick. All apartments are high studded, which imparts an air of grandeur to the public edifices, and elegance to the ordinary houses on the streets. All the fountains are superb specimens of bronze figure castings. Those stiff up and down streams, sometimes

seen, with great cast-iron dishes, are rarely met with in Europe. Talent is brought into requisition, and no designs are better patronized than those for fountains. Water in Vienna is supplied by a force pump at a small river, worked by steam. It is used freely and without expense by all who may choose to avail themselves of it in the streets and squares; but in no instance is it conveyed into the houses. Wells are the main dependence of the citizens.

But of all the wonders of Vienna, the royal vaults, in which are placed the metallic sarcophagi, containing the remains of emperors, empresses, and their families, are the most surprising. A more elaborate and truly astonishing specimen of sculpture in bronze cannot be found on the globe, than the sarcophagus of Maria Theresa. It must weigh several tons; is not less than eight feet square by six high, wrought into forms and figures, as though the material had been as soft as wax when they were executed. The empress had it made in her life time, and consequently must have watched the progress of the work with no ordinary sensations, as it was to contain her own body. One of the emperors is placed in a silver sarcophagus, covered with chased work of surprising beauty.—In short, of all the royal sepulchres I have seen in England, France, Turkey, and Jerusalem, none of them compare with the magnificent resting places of the royal family of Austria. Napoleon's only child, the Duke of Reichstadt, is in a plain copper sarcophagus, tinned, as are all which are made of that material, in which the coffin is hermetically sealed. His mother lies by his side, in a similar enclosure. All these are placed in the cellar of a convent, to which the traveller is shown by a monk, who goes from one to the other with a light.

Some of the many pictures in the imperial gallery are from the first masters; but in sculpture there is nothing remarkable. In returning from an excursion to one of the national collections, I witnessed a great military funeral. A general Wallgemuth died in Hungary, and his remains having been brought to Vienna on a railroad, were forthwith carried to a cemetery in the suburbs, escorted by a vast body of soldiers and a multitude in carriages. On the top of the hearse was the figure of a knight reclining, in shining armor, followed by another on horseback dressed in a complete suit of burnished plate mail, even his face being covered. Next followed the general's horse, led by a groom, and covered with a pall trailing to the ground all around, but held up behind by a servant, who kept at a respectful distance from the fiery charger's heels. Then came the emperor, dressed like his officers in a white coat, blue pants with red seams at the side, and a hat edged with green. He is not apparently more than twenty years of age. I afterwards saw him walking with his brother and one other person, unaccompanied by any show of parade, and seeming to enjoy himself like any other well-bred young man.

One of the national cabinets in Vienna especially worthy of note, is the geological collection in the palace. It is extensive and beautifully arranged. I saw several specimens marked Massachusetts and New Jersey. A model of a lump of native gold from the Ural Mountains, weighing sixty-four pounds and some ounces, quite equals any of the California specimens.

Among the number of public institutions especially instructive and not to be neglected by a stranger, is the Polytechnic School, which embraces specimens of the mechanical industry of Austria and its dependencies. Several of the halls, of tedious length for walking, contain models of machines, tools and ingenious contrivances of every nature and kind devised since civilization dawned upon this part of the earth. They are placed in the best possible condition for inspection, and are always open, free of expense. The collection bears a striking resemblance to the Patent Office in Washington. In the apartment containing agricultural instruments, were articles manufactured by Nelson, of Rhode Island, but they were rather calculated to convey the idea that we are just emerging from the sav-

age state. It would be creditable to our country, if some gentleman would make a selection of articles from the great Agricultural Ware House over Quincy Market, in Boston, and send them to the imperial collection in the Polytechnic school. In the Cabinet of Natural History, the stuffed animals were well prepared, and extensive; so of the entomological department.

Being exhausted with peering into glass cases, and gazing about royal residences, I recreated myself one half day by going to the Prater, the fashionable drive, where the multitude vie with each other in showing off equipages. Unlike the show in Hyde Park, in London, or the one in Paris, which commences about five in the afternoon, punctually at 2 P. M. the Prater is suddenly transformed into a theatre, in which parts in the comedy of life are played by all classes, from the great performer on the throne to a blind fiddler by the hedge. There I again saw the emperor, driving four spirited horses—and he drove quite as well as a cabman. Then his father came along on foot, a small, slender, gentlemanly person. His mother is tall, with high cheek bones, yet graceful in her movements.—Nearly all the prominent nobility of the realm were out, and the opportunity was favorable for seeing all the dukes, princes, and princesses, with unpronounceable names, known in the modern annals of the kingdom. A few great generals were pointed out, with very long moustaches, which gave them a barbarous appearance. From thence I rode to the steamboat landing on the river Danube. Having seen the Black Sea, into which that celebrated river empties, I had a curiosity to examine here. It is a turbid stream, flowing exceedingly swift, like the Jordan at its exit into the Dead Sea. To prevent it from cutting into the land, the banks are securely paved at different points. It is deep, too, and may well be considered one of the essential arteries on which the life of several countries depends. On the way there and back, the number of young females seen working in brick-yards, breaking stone for Macadamizing, carrying burdens on their backs, and employed in the meanest offices, called forth my sympathy and indignation. Each brick manufactured appears to bear various marks, indicating the year in which it was made. What assistance such thoughtfulness will render antiquarians at some distant epoch, when they will deposit one or a series of them in the museums of that day, as the present archaeologists do those of Babylon, which also bear characters, but which, unfortunately, cannot be deciphered. If the brick-makers of our neighborhood would put a few type in the bottom of the mould, each brick might be a chronicle more enduring than any granite monument.

While on the same pleasant excursion, it was a queer exhibition to see the skins of oxen, that had been taken off nearly whole, brought along in wagons from Hungary, filled to their utmost capacity with tallow. In Asia Minor, I have seen ox hides filled precisely in the same manner with butter. Oxen about Vienna draw by their horns, and not with yokes. A band of iron is bent across the forehead to fit the prominence of the head, braced as it were against the horns, and from the extremities and the base of the horns, rope traces extend to the cart.

In one of my rambles in search of extraordinary, I saw in the church of St. Augustine, the unmatched and priceless monument by Canova to Maria Christina. Such grouping of speaking, weeping marble was never beheld any where else. Near by, in the same church, is the sarcophagus of the Emperor Leopold; and a place, too, within a few feet of it, where the hearts of all the members of the royal family who have died since the organization of the empire, are deposited. Their bowels are in a vault near the centre of the cathedral, over which is an inscription. In the church of St. Augustine there are other objects highly prized by the devout, but shocking to those unaccustomed to the exhibitions of Roman Catholic countries; they are the skeletons of St. Victoria and St. Clements, covered with jewels, brocade, &c., to the extremity of each rib, finger, and toe, with crowns

on their skulls! Such things are very common in Belgium and Holland.

No doubt it has been a source of amusement to most outside barbarians from America, as it was to me, to read the signs over places of business in this metropolis. Think of pronouncing the name *Sherlddtpdt*—a man who sells pins and needles, which fact is ascertained by seeing them in a window. But *Kdhmldft* deals altogether in umbrella heads; while his next door neighbor, *Jhns Schptddofdomthdlhz*, has fish hooks and other piscatory apparatus for sportsmen.

On another occasion I went to the hall of antiquities—a priceless collection of gold, silver, bronze, and copper—the fabrication of mechanics unnumbered centuries ago. Some of the devices for table furniture, seal cutting, enameling, cameos, die sinking, medallions, coins, and statuettes, almost a thousand years older than the advent of Christ, show, what has often been demonstrated before, that the arts are no better understood now than when Homer lived. Of the imperial library of four hundred thousand volumes, nothing in the United States, of course, can compare with it. The apartment is magnificent in all its details, and ornamented with marble statues of kings and dukes, rather than authors.

Nothing in Vienna delighted me more than the matchless machinery of the famous Pierre Jaquet Droz, in his androides or self-moving figures. He must have been one of the very highest order of mechanical geniuses. He exhibited three of his automaton children before Louis XV. of France, in 1772, who at once raised him to distinction, as far as royal influence could dignify a man of such rare powers. One of these figures writes a beautiful hand—any sentence proposed—by simply guaging the dial plate to a particular order of letters. The second draws the figures of animals on paper, and actually shades off a profile; and the third plays with its fingers on a keyed instrument something similar to a piano. They have all the appearance of life, even to the expression of thoughtfulness. I was permitted to inspect the mechanism at leisure, while in motion and at rest; and of all the complicated, inexplicable combinations of wheels, pinions, chains, endless screws, cams, and levers, on which my eyes ever rested, these are the most perplexing and astonishing.—After the inventor had astonished all France and England, he made a trip to Spain, with an expectation of reaping a rich harvest in that then wealthy kingdom; but he had hardly commenced the exhibition before the Inquisition arrested him and threw him into prison for being in league with the devil. Had it not been for the interest felt in his case by the archbishop of Toledo, who comprehended the nature of the mechanism, and favored his escape, it is thought he would have been burned alive. This sad misfortune darkened all his prospects, and stripped him of the avails of his ingenuity. He fled, leaving the automati in the strong box of the holy office, where they remained till Napoleon entered, when, by the agency of some friends who knew the history of the transaction, they were recovered and sent to Paris—not, however, till the unfortunate Droz and his equally talented son had been many years in their graves. In the rough handlings to which they had been subjected, the apparatus got out of order, and no one could be found competent to repair them, till by the merest chance the present proprietor, a young German, on learning their history, made a visit of inspection. They were considered worthless, and no one, however eminent as a mechanist, dared undertake the restoration. By persevering study, Mr. Henry Martin, the gentleman alluded to, discovered the principle of the movement, and they are now again in motion. He would like much to go to the United States with them, but dreads the idea of crossing a turbulent ocean. Maelzel's celebrated rope-dancers, and even his chess-player, are not to be named in the same day of the month with them. Here is a true mechanical movement, open for the most critical examination of the spectator, while his was a decep-

tion. Connected with these figures, Mr. Martin has a miniature handcart, drawn by an old man, smoking. He tugs away awhile, stops and breathes hard, looks around, and then pulls again at the load with all the naturalness of every-day life. It is the work of a watchmaker, who employed his leisure moments in the construction, and realized 500 florins for his ingenuity. I have been more particular in speaking of this exhibition, because it is of so rare a character, and evinces the resources of a mind, in the Alpine regions of Switzerland, in the person of Droz, which has not yet had a parallel in the history of inventions.

* * * * *

Smoking being out of the leading pursuits of the people here, they must have suitable apparatus, and hence the manufacture of German pipes is an important branch of domestic industry.—But rich as some of the show cases are in these contrivances, I have seen nothing in the Austrian capital yet that comes up to a mouth piece and pipe stem shown to me in a bazar at Scutari, the price of which was two thousand dollars!

In some former letter, it was stated that a new medical college was now being finished at Pera (one of the three divisions of Constantinople), quite as large as Faneuil Hall. The medical college in the suburbs of Vienna, fully equals the capacity of that venerable edifice. As the government is a military despotism, the army requires the services of all the surgeons that can be educated. The school is therefore a large one, and thoroughly taught. I spent some time in the cabinet of anatomical wax work—but it falls far below the collection in the Pitti Palace at Florence, or the great Civil Hospital in Rome. The other part of the museum, the wet and dry preparations, are not remarkable, nor is the museum large. Apothecary shops are here excellent, and medicines much cheaper than with us. Dentists are not numerous, nor are they such nice mechanics as would have been supposed.

Among the novelties of Vienna, is the bird market. Quite a long street, on one side, is in quiet possession of boys, old women, and countrymen, who bring together a variety of little warblers, by the thousands. The cages, boxes, baskets, &c. containing them, are piled up in some places ten feet high. There is, however, a disgusting accompaniment to the business, which takes away much of the pleasure that would otherwise be enjoyed in the midst of such a variety of notes and plumage. Tubs, jars, &c., holding bushels, are kept on hand, filled with ants' eggs, for the food of the birds. These are at first taken for kernels of some kind of grain; but, on closer inspection, young ones are seen forcing their way out of the loose sac in which they had undergone a series of metamorphoses. Worms, too, are raised by quarts for the same purpose, and kept on the stands in dry bran.—When a customer stops, the women thrust their hands down into the moving vermicular mass, lift up a handful of it, and praise the quality, as other dealers do their wares.

There are no market houses in the city.—Vegetables and fruits are sold in the squares; and in the morning, meats, in moveable stalls, are occasionally seen on particular side-walks. All the necessities of life are much dearer than in other cities in this part of Europe. Fuel, too, is high. Wood brought in from the country, or up the Danube, costs not far from \$10 a cord when fitted for the fire. Coal is brought from England for the boats on the Adriatic, but in the interior is rarely to be found. Meal is sold in the streets, in temporary stalls, by females, in bags or tubs. The bread is extremely white, light, and nutritious.

As in all purely Roman Catholic countries, while there are some who are truly pious, others have a superstitious belief that miracles are wrought by marble and wooden saints. Miniature arms, legs, eyes, hands, fingers, &c., made of silver, abound at the shop windows of silver smiths, and are purchased by persons who have been relieved of some bodily infirmity by praying at the shrine of a saint. If, after importunate supplication, the wooden saint relaxes, and the cure of a sore shin follows, then he is ornamented, or the sides of his altar are, with one of these silver legs, as a memorial of thankfulness. In some parts of Italy, wax models please the dum miracle-worker quite as well; but in Rome, silver ones are stuck up by the peck.

The Future Condition and Destiny of the Earth.

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and Geology.

(Continued from our last.)

Again, when we consider the notions which then prevailed, and which are still widely diffused, why should the apostle add to the simple statement that the earth would be burnt up, the declaration that its elements would be melted? For the impression was, that the combustion would entirely destroy the matter of the globe. But the chemist finds that the greater part of the earth has already been oxidized, or burnt, and on this matter the only ef-

fect of the heat, unless intense enough to dissipate it, would be to melt it. If, therefore, the apostle had said only that the world would be burnt up, the sceptical chemist would have inferred that he had made a mistake through ignorance of chemistry. But we cannot now draw such an inference; for the apostle's language clearly implies that only the combustible matter of the globe will be burnt, while the elements, or first principles of things, will be melted; so that the final result will be an entire liquid, fiery globe. Such a wonderful adaptation of his description to modern science could not surely have resulted from human sagacity, but must be the fruit of divine inspiration.

And this adaptation is the more wonderful when we find it running through the whole Bible wherever the sacred writers came in contact with scientific subjects. In this respect, the Bible differs from every other system of religion professedly from heaven.

Whenever other systems have treated of the works of nature, they have sanctioned some error, and thus put into the hands of modern science the means of detecting the imposture. The Vedas of India adopt the absurd notions of an ignorant and polytheistic age respecting astronomy, and the Koran adopts as infallible truth the absurdities of the Ptolemaic system. But hitherto the Bible has never been proved to come in collision with any scientific discovery, although many of its books were written in the rudest and most ignorant ages. But the remarkable adaptation of its language to such discoveries, when they are made, seems to be a more striking mark of its divine origin than if it had contained a revelation of the whole system of modern science.

In the fifth place, the passage under consideration teaches that this earth will be renovated by the final conflagration, and become the abode of the righteous. After describing the day of God, "wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," Peter adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Now, the apostle does not here, in so many words, declare that the new heavens and earth will be the present world and its atmosphere, purified and renovated by fire. But it is certainly a natural inference that such was his meaning. For if he intended some other remote and quite different place, why should he call it *earth*, and, especially, why should he surround it with an atmosphere? The natural and most obvious meaning of the passage surely is, that the future residence of the righteous will be this present *terrestrial globe*, after its entire organic and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful, but to sinless beings, and, therefore, quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens.

There are, indeed, some difficulties in the way of such a meaning to this passage, and objections to a material heaven; and these I shall notice in the proper place. But I have given what seems to me the natural and obvious meaning of the passage.

Such, as I conceive, are the fair inferences from the apostle's description of the end of the world. Let us now inquire whether any other passages of Scripture require us to modify this meaning.

The idea of a future destruction of the world by fire is recognized in various places, both in the Old and New Testaments. Christ speaks more than once of heaven and earth as passing away. Paul speaks of Christ as descending, at the end of the world, in flaming fire. And the Psalmist describes the destruction of the heavens and the earth as a renovation. "They shall perish," says he, "but thou [God] shalt endure; yea, all of them shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed." In Revelation after the apostle had given a vivid description of the final judgment and its retributions, he says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."—He then proceeds to give a minute and glowing description of what he calls the New Jerusalem, coming down from God, out of heaven. It is scarcely possible to understand the whole of this description as literally true. We must rather regard it as a figurative representation of the heavenly state. And hence the first verse, which speaks of the new heavens and the new earth, in almost the same language which Peter uses, may be also figurative, indicating merely a more exalted condition than the present world. Hence, I would not use this passage to sustain the interpretation given of the literal description by Peter. And yet it is by no means improbable that the figurative language of John may have for its basis the same truths which are taught by Peter. Nor ought we to infer, because a figure is built upon that basis

in the apocalyptic vision, that the simple statements of Peter are metaphorical.

In this passage quoted from Peter, it is said, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Most writers have supposed the apostle to refer either to the promise made to Abraham, that his seed should inherit the land, or to a prophecy in Isaiah, which says, "Behold, I create new heavens, and a new earth, and the former shall not be remembered, or come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner, being a hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Now, it seems highly probable that the new heavens and earth here described, represent a state of things on the present earth before the day of judgment, and not a heavenly and immortal state; for sin and death are spoken of as existing in it; both which, we are assured, will be excluded from heaven. Hence able biblical writers refer this prophecy to the millennial state, or the period when there will be a general prevalence of Christianity. In this they are probably correct. But some of these writers, as Low and Whitby, proceed a step farther, and infer that Peter's description of the new heavens and new earth belongs also to the millennial period; first, because they presume that the apostle referred to this promise in Isaiah; and secondly, because he uses the same terms, namely, "new heavens and new earth." But are these grounds sufficient to justify so important a conclusion? How common it is to find the same words and phrases in the Bible applied by different writers to different subjects, especially by the prophets! Even if we can suppose Peter to place the new heavens and the new earth before the judgment, in despite of his plain declaration to the contrary, yet there are few who will doubt that the new heavens and earth described in revelation are subsequent to the judgment day, so vividly described in the verses immediately preceding.

And as to the promise referred to by Peter, if he really describes the heavenly state, surely it may be found in a multitude of places; wherever, indeed, immortal life and blessedness are offered to faith and obedience. Isaiah, therefore, may be giving a figurative description of a glorious state of the church in this world, under the terms "new heavens and new earth," emblematic of those real new heavens and new earth beyond the grave, described by Peter. And hence, it seems to me, the language of the prophet should not be allowed to set aside, or modify, the plain meaning of the apostle.

I shall quote only one other passage of the Bible on this subject. I refer to that difficult text in Romans, which represents the whole creation as groaning and travailing together in pain until now; and that it will be delivered from the bondage of corruption into the glorious liberty of the children of God.

I have stated in a former lecture, that Tholuck, the distinguished German theologian, considers this a description of the present bound and fettered condition of all nature, and that the deliverance refers to the future renovation of the earth. Such an exposition chimes in perfectly with the views on this subject which have long and extensively prevailed in Germany. And it certainly does give a consistent meaning to a passage which has been to commentators a perfect labyrinth of difficulties.—If this be not its meaning, then I may safely say that its meaning has not yet been found out.

In view, then, of all the important passages of Scripture concerning the future destruction and renovation of the earth, I think we may fairly conclude that none of them require us to modify the natural and obvious meaning of Peter which has been given. In general, they all coincide with the views presented by that apostle; or if, in any case, there is a slight apparent difference, the figurative character of all other statements besides his require us to receive his views as the true standard, and to modify the meaning of the others. We may, therefore, conclude that the Bible does plainly and distinctly teach us that this earth will hereafter be burnt up; in other words, that all upon or within it, capable of combustion, will be consumed, and the entire mass, the elements,

without the loss of one particle of the matter now existing, will be melted; and then, that the world, thus purified from the contamination of sin, and surrounded by a new atmosphere, or heavens, and adapted in all respects to the nature and wants of spiritual and sinless beings, will become the residence of the righteous. Of the precise nature of that new dispensation, and of the mode of existence there, the Scriptures are indeed silent. But that, like the present world, it will be material,—that there will be a solid globe, and a transparent expanse around it,—seems most clearly indicated in the sacred record.

The wide-spread opinion that heaven will be a sort of airy Elysium, where the present laws of nature will be unknown, and where matter, if it exist, can only in its most attenuated form, is a notion to which the Bible is a stranger.

The resurrection of the body, as well as the language of Peter, most clearly show us that the future world will be a solid, material world, purified indeed, and beautified, but retaining its materialism.

Let us now see whether, in coming to these conclusions from Scripture language, we are influenced by scientific considerations, or whether many discerning minds have not, in all ages, attached a similar meaning to the inspired record.

Among all nations, the history of whose opinions have come down to us, and especially among the Greeks, the belief has prevailed that a catastrophe by fire awaited the earth, corresponding to, or rather the counterpart of, a previous destruction by water. These catastrophes they denominated the *cataclysm*, or destruction by water, and the *ecpyrosis*, or destruction by fire. The ruin was supposed to be followed, in each case, by the regeneration of the earth in an improved form, which gradually deteriorated; the first age after the catastrophe, constituting the golden age; the next, the silver age; and so on to the iron age, which preceded another cataclysm, or ecpyrosis. The intervals between these convulsions were regarded as of various lengths, but all of them of great duration.

These opinions the Greeks derived from the Egyptians.

The belief in the future conflagration of the world also prevailed among the ancient Jews. Philo says that "the earth, after its purification, shall appear new again, even as it was after its first creation."—*De Vita Mosis*, tom. 2. Among the Jews, these ideas may have been, in part, derived from the Old Testament; though its language, as we have seen, is far less explicit on this subject than the New Testament. That distinguished Christian writers, in all ages since the advent of Christ, have understood the language of Peter as we have explained it, would be easy to show. I have, room, however, to quote only the opinions of a few distinguished modern writers.—(To be continued.)

Paul as a Passenger.

Some people go to sea because they love to. Paul went because he had to go. "They delivered Paul and certain other prisoners unto one named Julius." And fairly at sea, it is worth while to see what sort of a voyage he had, and especially what sort of a passenger he was. Some people who are of very fair character on shore and at home, become as rude and reckless as the winds at sea. Let us, therefore look after Paul.

The sea is a fierce and rough old fellow, and when out of temper, knocks people about without mercy, saint, savage, sage, all alike. And the ship even that carried so good a man as Paul could not escape a specimen of the sorrow that is on a sea.

Paul, the passenger, who could give such good advice about the way of being saved, was a man of common sense, about other matters, and could drop a word of wisdom even about sea affairs. He cautioned the seamen about leaving Crete, a port they took in their way; but they slighted his counsel, and well they got paid for it. It cost them untold hardship and trouble, and the ship, as a part of the price, left her timbers for kindling wood for the people of Malta. Ministers are sometimes said to be fools out of their profession. But here certainly was an exception. Their advice is sometimes worth a trifle in worldly matters. Paul could "bear a hand" in a storm. He did not shrink away into the cabin as if he were a delicate gentleman who must not be roughly smitten of the winds, nor spattered with salt-water, nor soil dainty hands with hard labor. He took hold "with a will," just where he was wanted, and did his duty like a man. See the record: "And the third day we cast out with our own hands the tackling of the ship." Paul at a rope! To be sure; and there was not a more appropriate place for him in the universe at that precise juncture. He was as really serving his Master when pitching the ship's lading overboard, as when he was dashing a Pharisee's false hope to pieces, or making a Felix tremble with the thunder of his eloquence.

And Paul, the passenger, could not only help lighten the laboring ship, but he could lighten laboring hearts by his own animated soul and voice. In that doleful tempest which had wearied them many days, and all hope was taken away that they should be saved, and long abstinence had weakened their bodies, and the deepest gloom was settling down upon their minds, and in the midst of all this Paul lifts up his cheering voice. Loud and clear the pleasant notes rang through the ship: "And now I exhort you all to be of good cheer!"

Some men, and good men, too, sink with the despondency which fills other men's minds, and they all go down together in the slough of despond, and splash together there. But it is no easy thing to get such a man as Paul down there. There were plenty of people there during this tempest with him. He could not afford to give them his company. And he had a basis for his cheering words. For a mission from above had given him assurance that, though they were to suffer shipwreck, yet not a life should be lost. And it did his benevolent soul good to be able to give such a word of comfort to his ship-mates.

And Paul the passenger was on hand, too, to expose and prevent the miserable, selfish scheme of the sailors to get privily into the boat and save themselves and leave the rest to perish. He fearlessly resisted the effort, announcing, "Except these abide in the ship, ye cannot be saved." And men who had once scorned his voice, now saw Paul was a man of sense if he was a prisoner and a preacher. His course sharpened the knives of the soldiers, and, cutting the line that held the boat, she floated away, nobody the better for her.

Neither was our passenger the man to fail of giving wholesome counsel touching the natural wants of his ship-mates. They were weakened by long abstinence from food. Paul cared as really for the body as for the soul. Some disciples, in an ill-judged zeal for the latter, sometimes overlooked the former. And we have heard of certain who could seemingly pray with great fervency for their neighbor's salvation, who would scowl like a chilly day in November on them, if they should seek a temporal favor at their hands. But our passenger's religion had breathed another atmosphere. He sympathized in the bodily wants of those about him. "Wherefore, I pray you, take some meat, for this is for your health." And he kindly and skilfully sharpened their appetite by those sweet and animating words: "For there shall not a hair fall from your heads."

And Paul's religion was not like Sunday clothes packed away, and forthcoming only at intervals. It was bubbling up all the while like a perennial spring. He would honor God before the whole ship's company. "He took and gave thanks to God in the presence of them all." Some omit grace at meals, if strangers are present. That is not Paul like. He would confess the Father of mercies whenever opportunity offered.

Some passengers so demean themselves during a voyage, that, when it ends, they are very low in the captain's opinion. But Paul's deportment made a very deep and happy impression upon the centurion who had him in charge. And Paul owed his own life to the excellence of his deportment; for when the soldiers advised to kill the prisoners, lest they should escape, the centurion "willing to save Paul, kept them from their purposes." It stood to his account that he had behaved well at sea. And it was a great mercy to the other prisoners that Paul, their associate, was so well behaved; for it was on his account that their lives were spared. If one Jonah endangered a ship's company, one Paul caused safety to another.

What a mercy were all passengers on ship-board as well behaved as Paul! What different scenes would transpire in the cabin; and what a happy influence might go out from thence to the fore-castle. He was a Christian gentleman in his entire deportment. There was not an officer, sailor, or soldier on board that ship through the long voyage, and through all those trying scenes, that saw him, at any time, off his balance. Contrary winds did not chafe and fret him. Ungodly ship-mates did not ridicule him or frighten him out of his religion—imminent danger did not disturb the peaceful serenity of his mind. He was cheerful with a happy conscience, and a capital specimen he was, of what a Christian may beat sea. Navigators had better carry all the Pauls to sea they can find to accompany them. Such passengers are rare.

Paul's passage money came out of the treasury of paganism. Satan made such a stir about him in India, that he was driven from the field of labor. But it cost him nothing to get conveyance three or four hundred leagues; and no comfort could it have been to Satan that the passenger Paul went free of cost; had a good congregation to preach to all the way, and entered a new and more important field than ever, even Imperial Rome. It is not often that heathenism transports, at its own cost, such a passenger as Paul.

Puritan Recorder.

The Present Helper.

Jesus is *before* his people to protect, *by* them to assist, *in* them to inspire. He is an ever-present helper; for if he was not *ever-present*, the season of his absence would become the chosen periods of Satan's triumph and the hour of the believer's overthrow. Jesus stands to assist. He reigns in glory, but is present with the sons of men to raise them from the gloom of perdition to the light of happiness and heavenly transport. He came from glory to exhibit and declare his character as a Saviour. He did not come by the mandate of a superior. He did not come as an ambassador from a court of royalty, whose edicts he was forced to obey. He came willingly. His mediatorial office was assumed, not imposed. He was a willing sacrifice. Nothing but love brought him down from heaven.

Legions of angels could not have brought him to earth. The sufferings of man moved to pity the Lord of glory. Therefore we may argue, that a Saviour who could sacrifice so much for our welfare, and yield himself a sacrifice for us all, would assist the beings he came to ransom. He is a present helper. He is nearer in danger and darkness than in prosperity and sunshine; more gracious and lovely when the storm lowers, than when the landscape is spangled with dew and bordered with flowers. He listens to the faintest whisper. It is sweet music unto him. A single compassionate pleading is more grateful melody to his ears than the sweet strains bursting for ever from the harps and the tongues of heaven's adoring hosts. What would man be, what were his hopes, what his prospects, apart from the mercy of the Son of God? The conscience may be seared to indifference by a long course of iniquity, but it will awaken, and present its deformed character to the gaze of the alarmed sinner. Jesus Christ is a helper when all others fail. If man deserts the Christian, if health departs, if comfort fades like the dew before the ascending sun, Jesus departs not, is not absent, does not betray the trust or abuse the confidence.

The slave of Africa, the beggar of Italy, the oppressed laborer of England, the child of want and penury the world over, is near to the affections of Jesus Christ our Lord. The being who lays his love on that bosom obtains the recompense, though the whole world, or tyranny as fiendish as that of hell, should mock his feelings and abuse his morality. His path may be a causeway of clouds, and his home a dungeon, but his last state shall be all-joyous all-brilliant, all-glorious. Jesus Christ has promised to keep his people. He has kept them ever since his ascension into glory. The more bitter has been the persecution waged against them, the more watchful has his love been; the more base the subtleties employed to ensnare them, the more have been the exhibitions of his providence. It is no argument against the love of Christ that Christians have suffered shame, imprisonment, mockery, torture, and martyrdom for the name they professed. Jesus Christ suffered at Calvary. Was this a refutation of the supreme love of God? The apostle Peter suffered crucifixion. Was this an evidence of the enmity of Christ? The Covenanters of Scotland, the Huguenots of France, the stern Puritans of England, the Waldenses and the Albigenses of the south of Europe, all these were driven, abused, tortured, imprisoned, or slain because they dared to love Jesus. Was the love of Jesus there withheld, because the fury of man triumphed? Jesus has not said that his people should pass through the world without enduring a pang or submitting to an injury. *He has promised to keep them for glory*, to provide for their spiritual necessities more than their temporal desires, and to look more earnestly to the everlasting demands of the soul, than to the present, and at best but fleeting wants of a fragile body. To the soul of the Christian, to the Christian's nobler self, He is the helper which he needs. *Christ in us, Christ for us, Christ with us*: what can a Christian hope for more?

Christian Intelligencer.

Submission an Important Lesson.

Insubordination is the great sin of the race. It manifests itself almost with the very dawn of our being, and arrays itself against every form or species of authority; and it grows with our growth and strengthens with our strength. To counteract this, parental effort must be made early. The child's submission should be required and secured at an early period—precisely how early, I will not attempt to decide—for children greatly differ in their comprehension of duty; but as early as practicable—and that submission should be required, at least sometimes, on the sole authority of the parent. I would not give a rush for a submission which must be bought—to secure which the parent makes promises of gifts or rewards; nor is it safe to appeal only to the child's reason or judgment. That submission is only genuine which springs from a love and respect to the

will and authority of the parent. As a cheerful submission is, perhaps, the most important virtue of a child, and the most conducive to the order and happiness of the family, so often it is the most difficult to secure. In some children, it is like giving up the ghost. But it should be remembered, that if not found in the child, it will seldom be found in the man; if not manifested in respect to the parent, it will seldom be manifested in respect to God. It was the highest honor in Christ, as a child, that he was "subject to his parents;" as it was his crowning glory in his manhood in view of the cross and its agonies, that he said unto his Father, God—"Not my will, but thine be done." And of all attainments in this sinful world, and of all evidences of true piety, submission to the will of God is the highest. Said Payson on a dying bed, "Oh, what a blessed thing it is to lose one's will; since I have lost my will, I have found happiness. There can be no such thing as disappointments to me, for I have no desire but that God's will may be accomplished." He was on the verge of heaven.

Let parents then, by every wise and proper means, secure the submission of their children to their authority, as one means, and an important preliminary to their children's submission to God, and their final happiness. The "disobedient to parents," an apostle classes with those against whom "the wrath of God is revealed from heaven."

Ruins of Nineveh.

A correspondent of an eastern paper, who is traveling in the East, gives the following description of the present state of Nineveh, "that great city."

"Opposite to Mosul, on the left bank of the Tigris, are a great series of mounds which have been noted on the maps from ancient times as the 'ruins of Nineveh.' A verdant ridge, which, but for the regularity of its form and height, might be taken for a natural undulation of the ground, encloses a quadrangle of a little more than a mile in length, and little less than a mile in breadth. Within this quadrangle are two very considerable hills, *Tell Koyunjik* and *Nebbi Yumus*, which, had they been found elsewhere, would hardly have been expected to be anything else than natural hills. The first named of these hills has been pretty thoroughly explored by Mr. Layard. The other, being covered in part by a village with a mosque in honor of the prophet Jonah, cannot be explored at present. I visited *Koyunjik* yesterday. The mound is from forty to fifty feet in height; its sides are so steep that some effort is required in climbing to the top. Near the level summit of the hill, we entered the interior through a lateral opening; and soon found ourselves among the calcined remains of a royal palace or temple which was destroyed by some great conflagration when Rome was less than two hundred years old, and which ever since (till recently uncovered in part) has been buried from the sight of men. I knew that many of the choicest and grandest sculptures among these ruins had been removed. Some of them I had seen in the British Museum. Others, a far greater collection, have recently been forwarded in the same direction by Mr. Layard, who has just gone to see them safely through. But it is something to see what is left, and to see it as it stands. Those grand colossal structures—objects of Assyrian idolatry—human-headed bulls, iron-headed and lion-footed human figures—those elaborate and minute representations of battles, of marches, of sieges, of triumphs, still adorning the walls which resounded of old perhaps with the revelries of Sardanapalus, perhaps with the solemn pomp of Sennacherib 'as he was worshipping in the house of Nisroch his god'—are a sight to be remembered. Not the least wonder is, that so much remains after so much has been carried away. A visit to the mound as it now is, pierced and riddled with recent excavations,—long, narrow passages, cut through the clay and lighted only by perpendicular shafts from the surface,—is like a visit to a mine or quarry. It seems to the visitor as if he were studying some wonderful geological formation. Nor is that impression diminished by observing the extraordinary marks which the fire has left upon the sculptured gypsum. Here and there the gigantic figures are cracked and calcined. In other places it seems as if the walls had been half liquefied with the intense heat, and in that condition bent and distorted, while yet the most delicate traces of the sculpture are reserved like the bird tracks in the old red sandstone, or the fibres of a leaf in the carboniferous slate.

"After finishing our climbing and creeping through the excavations of *Koyunjik*, we ascended to the summit of the hill, and surveyed the extent of the enclosure, as one looks down from the cupola over the exchange on the city of New Haven. Through the verdant line of wall openings are visible at intervals, marking obviously the grand entrances to the city, or more properly the fortress or citadel in that

exceeding great city of three days' journey.—By the side of one of these openings, the mound swells into a hill which has been extensively explored by Mr. Layard. We rode across the plain to the opening, and climbed the hill. Here was something like a grand temple by the gate, but it was never finished. The colossal sculptures stand, granite in outline, with the marks of the tool upon them, testifying that 'the bloody city, all full of lies and robbery,' fell not by slow decay, but suddenly, from the height of its grandeur, while the 'noise of the rattling of the wheels and of the prancing horses and of the jumping chariots' was in 'all the streets.'"

Galileo and the Inquisition.

The *Melanges Religieux* and the Rev. Mr. Wilkes entertain different views respecting the persecution of Galileo by the Inquisition. Mr. Wilkes observed, in his recent Lecture, that Galileo had been persecuted by the Inquisition for maintaining the motion of the earth and the sun.

"No," says the editor of the *Melanges Religieux*, "that is not a fair statement; he was not persecuted because he maintained the motion of the earth, but because he endeavored to prove that his opinion was agreeable to Scripture!"

Another writer in the same journal says that the court of Rome permitted, nay, even advised Galileo to prove his astronomical doctrine by mathematical reasonings, and not by Scripture. These subtleties must be exposed. Galileo was twice denounced in the Inquisition—in 1615 and 1633. On the former occasion it was decreed that—

"1. The proposition that the sun is in the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to the Holy Scripture; and that,

"2. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and, theologically considered, at least erroneous in faith."

The philosopher having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse and detest the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning rather than Scripture, he was condemned for having maintained "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to Holy Scripture." His punishment was imprisonment during the pleasure of the Inquisitors, and the recital of the seven penitential psalms once a week for three years.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable.—What is the astronomical system taught in the Roman Catholic Colleges of this country? We shall be thankful for information on this head. Galileo was not cast into the dungeons of the Inquisition, as is sometimes affirmed. His imprisonment was light. But the fact of his persecution cannot be denied, and it is worse than useless to attempt to gloss it.

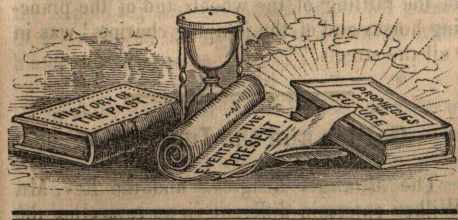
Montreal Register.

Preaching.

A writer in the *Presbyterian Herald*, speaking of the low state of Zion, gives the following as one of the causes:—

"One cause of the low state of piety in our churches is the style of preaching—the manner of delivering the messages of God to the souls of men. It is not that of Nettleton, Bull, John Breckenridge, and Rice. The address is now made to the intellect, the taste, the fancy, while no strong, pointed, pungent, warm, tender, and awakening appeal is made to the consciences and hearts of men. Ministers move in hampers, yea, are manacled with paper fetters, servilely tied to written discourses. My brother, am I wrong? am I prejudiced? am I doing any injustice? I would not. But honestly, though criminalizing myself as much as others, there is great fault in this matter, not only here, but everywhere. We do not so address the people as to make them feel that we are charged with a message from God to their souls—as if we deeply felt the nearness, the vitality, and unutterable importance of the verities of the eternal world, whither we are all going each beating pulse—as if we felt that men were really dead in sin, and the gospel of Christ, without we know they must perish forever. Hear the voice of one now sainted many years, but who still lives and speaks effectively:—'I seldom come out of the pulpit but my conscience smiteth me. It accuseth me not so much for want of ornaments and elegance, not for letting fall an unhandsome

word; but it asketh me, How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest or jest? How canst thou tell people that sin is such a thing, and so much misery is upon them and before them, and be no more affected with it? O, Lord! save us from the plague of hard-heartedness and infidelity, or how shall we be fit instruments of saving others."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 23, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE GRAMMAR OF PROPHETIC INTERPRETATION.

(Continued from our last.)

In comparing the interpreted symbols with the agents, acts, qualities or conditions, which are affirmed by inspiration to be symbolized, it is found that the relations and agencies of the one are invariably analogous to those of the other, *i. e.*, If the symbol is the likeness of a living agent, then that which is symbolized is also a living agent. If one living agent is represented in the symbol, as rushing on, another similar agent, of treading it down and stamping on it; then the things symbolized must bear a like relation, the one to the other,—the one conquering and degrading the other. There being thus invariably to be found, the like agencies, acts, offices, effects, qualities, conditions and characteristics in the things symbolized that are in the symbols, Mr. LORD has deduced the following universal law of symbolization. He calls it

"The first Law of Symbols."—THE SYMBOL AND THAT WHICH IT REPRESENTS RESEMBLE EACH OTHER IN THE STATION THEY FILL, THE RELATION THEY SUSTAIN, AND THE AGENCIES THEY EXERT IN THEIR RESPECTIVE SPHERES."

This law being invariably true in the symbols which are divinely interpreted, we have no right to violate it in the interpretation of those which are left by inspiration unexplained. To make a living agent symbolize an inanimate object, or an abstract principle, or to make an active symbol, represent that which is acted on, would be a violation of the above law, and therefore could not be a true interpretation. And the argument between the two must not be true only in one particular, but in all the particulars which are specified in the symbol. Thus every act, quality, characteristic &c., specified in the symbol must represent some analogous act, quality, characteristic &c., in the thing symbolized.

In tracing out the relation between the interpreted symbols, and that which they are divinely explained to denote, it is found that sometimes the explained symbols are of the same class or order as that which they symbolize; and that sometimes they are from different, but analogous classes of objects. Thus in the 7th of Daniel, four great beasts rising out of the sea, are explained to denote four kings or kingdoms that should arise out of the earth; but in Rev. 7th, a great multitude clothed in white robes, taken from all nations, are explained to be those who have washed their robes and made them white in the blood of the Lamb. In the former case, the symbol and the thing symbolized are from different classes of objects. In the latter they are from the same class. Now if the symbol and the thing symbolized may be arbitrarily taken from the same, or from different classes irrespective of any reason for the one or the other, the expositor would be perplexed in interpreting the unexplained symbols; and he would not know whether symbolic locusts represented real locusts, or an analogous class of objects; and the same with other symbols. He would have to guess respecting the class of objects represented.

As we may not suppose God would express himself to man in language which man might not understand, we may not conclude that symbols are thus loosely selected; and we are required to look narrowly respecting the nature of the symbols used, to see, if we can, the principle on which this selection is made. Beasts are explained to denote kingdoms; and there is a correspondence between the symbol, and that which is symbolized, which makes the one a fit representative of the other. A wild beast, rushes on inferior animals, conquers and devours

them, and is devoid of remorseless feelings for its blood thirsty acts of aggression. Like them, the several great empires, have crushed and devoured weaker kingdoms, and have been courageous, merciful, and blood thirsty like the beasts. There is consequently a reason for such use for the symbol. To bring before the mind of the prophet in vision several kingdoms in succession, it would be clearly shown by a succession of such beasts, and it would be difficult to present the kingdoms as kingdoms in their own person. In this case the symbol is the counterpart of an object of a different species from itself. Observing this, after comparing the various symbols, Mr. LORD has unfolded the following as

"The Second Law."—THE REPRESENTATIVE AND THAT WHICH IT REPRESENTS, WHILE THE COUNTERPART OF EACH OTHER, ARE OF DIFFERENT SPECIES, KINDS, OR RANK, IN CASES, WHERE THE SYMBOL IS OF SUCH NATURE, OR IS USED IN SUCH A RELATION, THAT IT CAN PROPERLY SYMBOLIZE SOMETHING DIFFERENT FROM ITSELF."

Other symbols are used for which no corresponding class of objects exists. When God, the souls of martyrs, the white robed multitude, the Son of man, &c., are thus used, no analogous class can be found that they can be supposed to be representatives of. From this fact he deduces

"The Third Law."—SYMBOLS THAT ARE OF SUCH A NATURE, STATION, OR RELATION, THAT THERE IS NOTHING OF AN ANALOGOUS KIND THAT THEY CAN REPRESENT, SYMBOLIZE AGENTS, OBJECTS, ACTS, OR EVENTS OF THEIR OWN KIND."

A fourth law he thus states:

"The Fourth Law."—WHEN THE SYMBOL AND THAT WHICH IT SYMBOLIZES DIFFER FROM EACH OTHER, THE CORRESPONDENCE BETWEEN THE REPRESENTATIVE AND THAT WHICH IT REPRESENTS, STILL EXTENDS TO THEIR CHIEF PARTS; AND THE ELEMENTS, OR PARTS OF THE SYMBOLS DENOTE CORRESPONDING PARTS IN THAT WHICH IS SYMBOLIZED."

The two remaining laws he gives as follows:

"Fifth Law."—THE NAMES OF SYMBOLS ARE THEIR LITERAL AND PROPER NAMES, NOT METAPHORICAL TITLES. If their names were not their proper names, there would be no means of knowing what the agents or objects are for which they stand. If that which is called a candlestick was not a real candlestick, there is no indication in the prophecies in which it is used what it was; and no means, therefore, of discovering that it presents any analogy to churches, which it is employed to represent."

"Sixth Law."—A SINGLE AGENT IN MANY INSTANCES, SYMBOLIZES A BODY AND SUCCESSION OF AGENTS. Thus waters represent people and nations; a candlestick, a church consisting of many individuals; a wild beast of seven heads and ten horns, the combined rulers of a nation for many generations and ages."

That these laws are founded on correct principles he thus shows:

"That the symbol and that which it symbolizes are the counterpart of each other in the order and station which they occupy in their respective spheres, agents representing agents, acts denoting acts, and effects effects, is verified by every interpretation, near a hundred and fifty in number, that is given. The second, that the symbol and that which it denotes are of different species or kinds in all cases where the symbol is such that it can represent a different species, is verified by all the interpretations,—upwards of a hundred in number,—that are given of symbols and their acts that are used on that principle. The third, that a symbol that is of such a nature that it cannot symbolize a thing of a different species, represents itself, one or more of its own kind, is confirmed by all the interpretations that are given of symbols of that nature.

These laws are applicable to all the symbols that are not interpreted in the prophecies themselves, and adequate to their solution; and it is owing to their having proceeded on other principles in their explanations, the expositors have failed to give just interpretations of them.—(To be continued.)

THE FAMILY DISCIPLINE.

BY REV. HORATIUS BONAR.

(Concluded from our last.)

As we observed before, God's object in chastisement is the education of his children, the training up of the saints. It is their imperfect spiritual condition that makes this so necessary. And now we proceed to inquire in what way it works, and towards what regions of the soul it is specially directed. For while, doubtless, it embraces the whole soul in all its parts and powers, it may be well to consider it as more especially set to work upon its mind, its will, its heart, and its conscience.

1. It is the training of the mind. We are naturally most unteachable as well as most ignorant; neither knowing anything nor willing to know. The ease of prosperous days augments the evil. God at length interposes and compels us to learn. "The rod and reproof give wisdom."—Prov. 29:15. He sends trial, and that makes us willing to learn.—Our unteachableness gives way. We become aware of our ignorance. We seek teaching from on high.—God begins his work of instruction. Light pours in on every side. We grow amazingly in knowledge. We learn the meaning of words now which we had hitherto used but as familiar sounds. Scripture shines out before us in new effulgence; it flashes into us; every verse seems to contain a sunbeam; dark places become light; every promise stands out in illuminat-

ed splendor; things hard to be understood become in a moment plain.

How fast we learn in a day of sorrow! It is as if affliction awoke our powers, and lent them new quickness of perception. We advance more in the knowledge of Scripture in a single day than in years before. We learn "songs in the night," though such music was unknown before. A deeper experience has taken us down into the depths of Scripture, and shown us its hidden wonders. LUTHER used to say, "Were it not for tribulation I should not understand Scripture." And every sorrowing saint responds to this, as having felt its truth,—felt it as did DAVID, when he said, "Blessed is the man whom thou chastenest, and teachest him out of thy law."—Ps. 94:12. "It is good for me that I have been afflicted; that I might learn thy statutes."—Ps. 119:71. What teaching, what training of the mind goes on upon a sick bed, or under the pressure of grief!—And, O, what great and wondrous things will even some little trial whisper in the ear of a soul that is "learning of the Father!"

In some cases this profit is almost unfelt, at least during the continuance of the process. We think that we are learning nothing. Sorrow overwhelms us. Disaster stuns us. We become confused, nervous, agitated, or perhaps insensible. We seem to derive no profit. Yet ere long we begin to feel the blessed results. Maturity of judgment, patience in listening to the voice of God, a keener appetite for his word, a quicker discernment of its meaning—these are soon realized as the gracious results of chastisement. The mind has undergone a most thorough discipline, and has, moreover, made wondrous progress in the knowledge of divine truth through the teaching of the Holy Ghost.

2. It is the training of the will. The will is the seat of rebelliousness. Here the warfare is carried on. "The flesh lusteth against the spirit, and the spirit against the flesh." At conversion the will is bent in the right direction, but it is still crooked and rigid. Rebelliousness is still there. Prosperous days may sometimes conceal it, so that we are almost unconscious of its strength. But it still exists.—Furnace-heat is needed for softening and strengthening it. No milder remedy will do. "It requires (says a suffering saint) all the energy of God to bend my will to his." Yet it must be done. The will is the soul's citadel. Hence it is the will that God seems so specially to aim at in chastisement. Fire after fire does he kindle in order to soften it; and blow after blow does he fetch down on it to straighten it. Nor does he rest till he has made it thoroughly flexible, and hammered out of it the many relics of self which it contains. He will not stay his hand till he has thoroughly marred our self-formed plans, and shown us the folly of our self-chosen ways.

This is specially the case in long-continued trials; either when these come stroke after stroke in sad succession, or when one fearful stroke, at the outset, has left behind it consequences which years perhaps will not fully unfold. The bending and straightening of the will is often a long process, during which the soul has to pass through waters deep and many, through fires hot and ever kindling up anew. Protracted trials seem specially aimed at the will. Its perversity and stiffness can only be wrought out of it by a long succession of trials. It is only by degrees that it becomes truly pliable, and is brought into harmony with the will of God. We can at a stroke lop off the unseemly branch; but to give a proper bent to the tree itself, we require time and assiduous appliances for months or years. Yet the will must give way. However proud, however forward, it must bend. God will not leave it till he has made it one with his own.

3. It is the training of the heart. Man's heart beats false to God. It is true to many things, but false to him. When first the Holy Spirit touches it, and shows it "the exceeding riches of the grace of God," then it becomes in some measure true. Yet it is only in part. Much false-heartedness still remains. It clings too fondly to the creature. It cleaves to the dust. It is not wholly God's. But this cannot be. God must have the heart; nay, and he must have it beating truly towards him. He is jealous of our love, and grieves over its feebleness or its falling away. It is love that he wants, and with nothing but true-hearted love will he be satisfied.—For this it is that he chastises. These false throbbings of the heart; these goings out after other objects than himself, he cannot suffer, but must correct, or else forego his claim. Hence he smites and spares not till he has made us sensible of our guilt in this respect. He strips off the leaves whose beauty attracted us; he cuts down the flowers whose fragrance fascinated us; he tears off one string after another from the lyre whose music charmed us.—Then when he has shewed us each object of earth in its nakedness or deformity, then he presents himself to us in the brightness of his own surpassing glory. And thus he wins the heart. Thus he makes it true to him. Thus he makes us ashamed of our false-heartedness to himself, and to the Son of his love.

Yet this is no easy process. This training is hard and sore. The heart bleeds under it. Yet it must go on. No part of it can be spared. Nor will it cease till the heart is won! If the chastener should stay his hand before this is effected, where would be his love? What poor, what foolish affection! He knew this when he said, "let them alone;" and it was the last thing that his love consented to do, after all else had failed. One of the sharpest, sorest words he ever spoke to Israel was, "why should ye be stricken any more?" Let us remember this and not faint, even though the heart has been long bleeding. Let us remember it, and seek to make the sorrow shorter, by gladly joining with him in his plan for getting possession of our whole heart. We need not grudge it. He has "good measure" to give us in return. His love will taste the sweeter, and it will abide and satisfy us for ever. And it is well for us to be thus trained up to love him here, with whom, in love and fellowship unbroken, we are to spend the everlasting day.

4. It is the training of the conscience. A seared conscience is the sinner's heritage. It is upon this that the Holy Spirit first lays his hand when he awakens the soul from its sleep of death. He touches the conscience, and then the struggles of conviction come. He then pacifies it by the sprinkling of the blood, shewing it Jesus and his cross. Then giving it to taste forgiveness, it rests from all its tumults and fears. Thoughts of peace are ever breathed into it from the sight of the bleeding sacrifice. It trembles no more; for it sees that that which made it tremble, is that very thing concerning which the blood of CHRIST speaks peace. "Their sins and their iniquities will I remember no more." Thus it is softened. Its first terrors upon awakening could not be called a softening. But now conscious forgiveness and realized peace with God, have been to it like the mild breath of spring to the ice of winter. It has become soft and tender. Yet only so in part.

God's desire, however, is to make it altogether tender. He wishes it to be sensitive in regard to the very touch of sin, and earnest in its pantings after perfect holiness. To effect this, he afflicts; and affliction goes directly home to the conscience. The death of the widow's son at Sarepta, immediately awakened her conscience, and she cried to the prophet, "O man of God, art thou come to call my sin to remembrance?"—1 Kings 17:18. So God, by chastisement, lays his finger upon the conscience, and forthwith it starts up into new life. We are made to feel as if God had now come down to us; as if he were now looking into our hearts, and commencing a narrow search. Moreover, we see, in this affliction, God's estimate of sin. Not, indeed, the full estimate. No, that we only learn from the sufferings of Jesus. But still we gather somewhat of his mind regarding sin, from this new specimen of sin's bitter fruits.—This teaches the conscience, by making the knowledge of sin a thing of experience,—an experience that is deepening with every new trial. "If they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity."—Job. 36:8-10.

In these last days how little is there of tenderness of conscience! The world seems to know nothing of it save the name. It is a world without a conscience! And how much do we find the church of CHRIST a partaker in the world's sins. "Evil communications corrupt good manners." It is sad to observe in many saints, amid much zeal, and energy, and love, the lack of a tender conscience. For this God is smiting us, and will smite us yet more heavily, until he has made it thoroughly tender and sensitive all over: "hating even the garments spotted by the flesh." This training of the conscience is a thing of far greater moment than many deem it. God will not rest till he has wrought it. And if the saints still continue to overlook it; if they will not set themselves in good earnest to ask for it, and to strive against every thing that would tend to produce seariness and insensibility, they may yet expect some of the sharpest strokes that the hand of God has ever yet administered.

Such, then, is the family discipline! We have seen it as it comes forth from God, and we have seen it as it operates upon man. And is it not all well? What is there about it that should disquiet us, or call forth one murmur, either of the lip or heart?—That which opens up to us so much more of God, and lets us more fully into the secrets of his heart, must be blessed, however hard to bear. That which discovers to us the evils within ourselves, which makes us teachable and wise, which gives to the stiff will, flexibility and obedience, which teaches the cold heart to love, and expands each straitened affection, which melts the callous conscience into tender sensitiveness,—which trains up the whole soul for the glorious kingdom, that must be precious indeed.

Besides it is the Father's will; and is not this enough for the trustful child? Is not chastisement

just one of the methods by which he intimates to us what he would have us to be? Is not *his* way of leading us to the kingdom, the safest, surest, shortest way? It is still the paternal hand that is guiding us. What though in seeking to lift us up to a higher level, it has to lay hold of us with a firmer, or it may be a rougher grasp? It is still the paternal voice that speaketh unto us as unto children,—dear children—only in a louder, sharper tone, to constrain the obedience of his too-reluctant sons.

One remark more would I add to these concerning this family discipline. It is not designed even for a moment to separate between them and their God, or to overshadow their souls with one suspicion of their Father's heart. That it has done so at times, I know; but that it ought never to do so I am most firmly persuaded. Is it not one of the tests of sonship, and shall that, without which we are not accounted sons, make us doubt our sonship, or suspect the love of our God? That love claims at all times, whether in sorrow or in joy, our simple, full-hearted, peaceful confidence. It is at all times the same, and chastisement is but a more earnest expression of its infinite sincerity and depth. Let us do justice to it, and to him out of whom it flows. Let us not give it the unworthy treatment which it too often receives at our thankless hands. Let us beware of "falling from grace," at the very time when God is coming down to us, to spread out before us, more largely than before, all the treasures of his grace. "We have known and believed the love that God hath to us," is to be our song! It ought always to be the family-song! And shall it cease or sink low at the very time when it ought to be loudest and strongest?—Should not trial just draw from us the apostle's triumphant boast? "Who shall separate us from the love of CHRIST? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD."—Rom. 8:35. For is it not just when we are brought under chastening, that we enter upon the realities of consolation, the certainties of love, and the joys of heavenly fellowship, in ways unknown and unimagined before?

AFFLICTIONS.

"Whom the Lord loveth he chasteneth."

How unlike human love is this! Those whom we love we cherish, make happy, and bless. When the Lord makes sick, we would make well. When He gives pain, we would give ease. When He gives poverty, we would give wealth. When He takes friends, we would spare them. When He casts down, we would raise up. We would have put Job in the place of SOLOMON and LAZARUS in the condition of the man at whose gate he lived and died.

God has ordained "that we must enter the kingdom through much tribulation." All whom JOHN saw on the heavenly plains, white robed and glory crowned, had gone thither "through great tribulation." We would have made the vain attempt of leading them there without a pain or a sigh!

"In the world ye shall have tribulation." So says the SAVIOUR. Were it left to us, we would dry every tear, hush every sigh, ease every pain, and give unending prosperity in the world.

We see only the present, while God sees the measureless future; and therefore, if the work of Divine providence were left to us, we would blindly damn those whom we labored most to bless, and sometimes, perhaps save by chastisements, our worst enemies! Yet, if by afflicting a friend for one minute, we could secure to him a thousand years, who would not rejoice with him in it? If "our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," it will justify the Lord in sending them, infinitely more than in the case of the minute and the thousand years. Could we but realize this truth, we should often congratulate our friends when we now weep over them.

There is a case in the water-cure establishments which illustrates this. Under that treatment, what is called "a crisis" is produced—it may be a "water-brash," "boils," or "ulcers"—but in either case, it is very distressing, and, to one unacquainted with it, often alarming. Yet following this, the health takes a decided improvement; and the older patients often call to congratulate and rejoice with him in his good fortune, at the very time when he is most alarmed! They know that this *exacerbation is necessary to health*, and therefore rejoice when the other mourns. And how often do angels rejoice, when they see us in the furnace of afflictions; knowing that these afflictions, (if the subject of them "look not at the things which are seen and are temporal, but at the things which are

not seen and are eternal,") "shall work out for us a far more exceeding and eternal weight of glory."

The LORD says of JACOB: "As an eagle stirreth up her nest, and fluttereth over her young, so did the LORD lead him, and no strange god was with him." It is said that the eagle is the most sluggish of all birds, and that the parent has to stir up and oust the young ones from the nest, before they can be made to fly; but "she flutters over them," and if they cannot fly, "she taketh them on her wings and beareth them." How tender is the expression—"So did the LORD lead him." And the result of his with JACOB was:—"And there was no strange god with him." At the time when he had to part with BENJAMIN he said, "All these things are against me;" yet they were all planted for him by Infinite Love!

The Psalmist's "feet had well nigh slipped," when he reflected that "the wicked are not in trouble like other men," (that is, the righteous,) "neither are they plagued like other men." But when he went into the sanctuary of God, he saw their end, and chose "to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin for a season."

Like the earth, which is warmest when it is farthest from the sun, we often think the Lord is farthest from us at the time of his greatest mercy.

The refiner sits by the furnace and blows it till the metal perfectly reflects his image, when he knows it is *pure*. And the great Refiner will keep his people in "the furnace of affliction, till they are purified, tried, and made white," and reflect his image of "righteousness and true holiness."

"All things shall work together for good to them that love God." The gold suffers no loss from intense heat, except the dross; and the Christian loses nothing by afflictions, if sanctified to him, but the love of this perishing world.

But while sanctified afflictions have this result on the Christian, they harden the sinner; as the same fire that softens the wax hardens the clay. When hungry and thirsty, the Israelites in the wilderness wished themselves back in Egypt, Moses wished that he were in Canaan. The same affliction which made the one look back, drew the longing soul of the other forward with the intensest desire! Many, in afflictions, are continually contrasting their present condition with pleasant periods in the past; while others see and feel that all things here are changing, and full of "vexation of spirit;" and the severer their afflictions, the more earnestly they cry: "Come, Lord Jesus."

Monitor and Messenger.

HAIL STORMS.

The last few weeks have witnessed a number of severe hail storms in New England and elsewhere. On Wednesday, the 13th, a severe storm visited this city, and stones fell two or three inches in circumference; but elsewhere storms have been more severe. A correspondent of the Hartford *Courant*, thus notices one which visited Connecticut a few days previous:

"We left the Depot at Bolton Notch on Saturday last, about 4 P. M., in the Express Coach, to spend the Sabbath at North Mansfield. Just after we crossed Coventry line, I noticed the clouds were gathering for a shower. We rode a little way further, it grew darker and darker, and looking back, I was satisfied that a terrible storm was hard upon us. The clouds had risen above the western sky, and mounting upward like some fierce engines of wrath, they had already darkened the heavens; the moaning of the winds began to be heard in the distance; the green leaves went rustling by; the lightnings danced and crinkled, and leaped from cloud to cloud; the thunder rolled, and rattled, and pealed away in its mighty chariot; and all things betokened a hasty and fearful crisis of the warring elements."

"Our driver hurried to the Post Office, kept in an old store near the railroad, and we whirled around first one side and then the other, as if we were a plaything for the wind and hail now beating upon us in earnest. I sprang from the coach, rushed into the store, and the door was hardly closed, before the blast of the tempest swept by in its strength; drove in one half of a window; and close after it came the wind and the rain, and the hail stopping not for glass or sash; the old building shook; the very earth seemed to tremble; and with the darkness, and hurricane, and hail storm, and thunder storm, all in apparent competition for success, the timid heart began to feel as if the ribs of creation would snap asunder. Such a scene of terror I never witnessed before. The only relief was, it was soon over. I began to look for driver and horses, and found them on the east side of the store, the very place to be crushed if we had caught a somerset, and yet the right side up, safe and sound. Thankful for preservation and shelter in this scene of confusion and danger, we rode cheerfully on, marking the wreck which the storm had made. Fences were prostrate, corn lay flat upon the ground, limbs of

trees—not less than six inches through and twenty feet long—were torn from their trunks and carried three or four rods away, while other trees were torn up by the roots. But now the sun shone brightly again, and painted the bow of promise upon the eastern sky.

"On my return on Monday, I found the hail storm was still more severe on the hills in North Coventry. I cut a corn stalk, which was a fair sample of the state of corn there about this time, and it was battered, and hammered, and splintered almost to shreds. Many a pane of glass in the houses on the north and north-west side escaped. This was literally true of the churches at Mansfield Centre, Chaplin, and other towns in that direction. There seemed to be a narrow vein of the tempest, sweeping from the north-east. In Manchester there was less of hail and more of wind; many trees full grown were either twisted in two or torn up by the roots. Hail stones were picked up in Mansfield larger than hazel nuts, and it is said in Chaplin as large as hen's eggs."

"Such a storm has not been known in the neighborhood for forty years. About forty years ago, a tempest of wind still more severe drove over those hills, blowing over a multitude of barns, and threatening the houses of many terrified occupants. In one instance a farmer had driven his oxen and load of hay upon the barn floor, and ran for the house, when the barn fell. But the timbers took such a posture as to save the team unharmed. In another a man from home drove into an open barn, and was sitting in his carriage, when the lady of the house being alone, greatly alarmed, begged him to come in. He had scarcely complied with her request, before the barn fell. After a long and earnest search, the valuable horse left in it was crushed to the earth, but two timbers in falling had struck each other, and spared the noble animal."

"Such scenes forcibly admonish one of that great day of the LORD, when the hearts of simple men shall tremble and sink within them, and will need a hiding place from the descending tempest of Divine wrath."

The correspondent of the *Times* gives the following additional particulars:

"In Pleasant Valley it exceeded in fury anything of the kind ever before witnessed. Houses were unroofed and blown down, trees torn up by the roots, and fences levelled; and after the storm went by, a scene of desolation and waste presented itself.—One gentleman, on a farm of about one hundred acres, had hardly a rod of fence left standing.—Another, who had just got his house up and covered, had it blown down—the timbers smashed to pieces and blown about the fields. A neighbor of his had the south roof of his house—a large two story building—blown off, his chimneys blown down, latches torn from the doors, &c."

"In New Hartford, it did considerable damage in the line of blowing down trees, &c."

"In Winstead, the destruction of property was general. Mr. JAMES ALFORD, who had a beautiful house in process of erection, had it blown down and smashed to pieces. The cabinet shop of Mr. WIERS was blown from its foundations; the barn attached to the hotel of Mr. STEPHENS in East Winstead, was started from its foundation, and a shed attached had its roof torn off, which, in falling, struck upon the horse and carriage of Mr. CHESTER DOWD, of this village, containing his wife and two daughters. His wife and eldest daughter were but slightly injured, but the youngest daughter—a young lady of about sixteen—was very badly bruised."

"In Mansfield many dwelling houses had from fifty to one hundred panes of glass broken out. In one instance, part of the roof of a dwelling house was blown down. Trees were uprooted and twisted off in every direction. Crops suffered considerably."

"The Springfield *Republican* gives details in full of the effects of the Saturday night's storm in that vicinity. The rain was very copious, and, as here, there was some hail. The wind was more violently in this neighborhood than in Springfield. A Frenchman, by the name of LOUIS LORD, was killed by the lightning, and several other persons severely injured. A barn was struck at Holyoke, which, with the house adjoining, was burnt. The crops were much injured; the tobacco, especially in Westfield is destroyed."

"The New Bedford *Mercury* says that at Westport, about twelve miles south of that place, the tempest of Saturday night was unprecedented in its fury, and was accompanied with hail. The crops were all levelled, orchards destroyed, poultry killed by the hail stones, and a large amount of glass destroyed."

INDIA.—The Bombay "*Times*" of June 25th, has the following account of a severe "ice storm" which occurred in that vicinity on the 22d of May:—"An extraordinary fall of ice occurred near Bangalore, during a storm of thunder, lightning, and rain. The hailstones which at first made their appearance were about the size of limes, and oranges, and broke through the tiles and roofs of houses, and destroyed garden and fruit trees. Some of the hailstones found next morning were as large as goose eggs, some as big as pumpkins—one block, found in a dry well, measured four feet and a half in length, three in

breadth, and one and a half in thickness—it was probably the result of the cementation of several of the smaller pieces into one lump, although the fall of pieces of ice of this size is not unfrequent in India. In the reign of Tipu Sultan a piece was found the size of an elephant, which took several days to melt; in 1826 a piece of similar size fell in Candeish; in 1838 a block of ice, apparently a mass of cemented hailstones, was found near Dharwar, measuring twenty feet in circumference."

QUALIFICATIONS FOR THE MINISTRY.

A SERMON,
Preached May 7th, 1851, before the Second Advent Conference held in the city of New York,
BY PROFESSOR N. N. WHITING.

(Phonographically reported by Philo M. Slocum.)

Text—"Thou I come, give attendance to reading, to exhortation, to doctrine."—1 Tim. 4:13.

The word "*doctrine*," as employed in this instance, is sometimes used to signify *the truth presented*, and sometimes *the act of teaching* the truth. It is believed that in this instance it has reference to the work of communicating truth through the medium of the word. The language employed in presenting the thought of the apostle is highly important and expressive. Anticipating the time when he expected to meet his young son in the faith, he directed him to devote his mind and his strength "to reading, to exhortation," and "to teaching." These words merit especial attention from the fact, that in the epistles to TIMOTHY and TITUS, we find embodied, nearly all the directions given in the New Testament, to those who are ministers of the gospel of Jesus CHRIST. The qualifications necessary for the office, both *moral* and *intellectual*, are enumerated. We are told what the minister of the word is to be in spirit, what he is to be in the direction his affections shall take, and what he is to be in faith and conduct. These topics embrace a wide range; but it is not my design to notice particularly the *moral* qualifications of the preacher. There is a very general agreement on this topic.

It is a common and just opinion, that those who are enlightened by the word of God,—that the men who teach *moral truth*, should have experienced the power of that truth; that they should be able to present the motives, which God has embodied in his holy word, to their fellow-men, in that manner best adapted to lead them to righteousness, with *that conviction* of their reality which actual experience alone can give. Such men should know the *energy* of truth,—should possess an unshaken confidence in the testimony of God, and be established in "the faith once delivered to the saints;" they should be men who fear God; men, who enjoy the influence of the Divine Spirit, who have the mind of their Master, and that share of Christian courage that will enable them to stem the current of opposition to the revelation of God, which exists in a fallen world. These directions in the text, my hearers, were given in an age when men enjoyed the light of direct inspiration. It would be, however, difficult to show, that *all* the ministers of the gospel, even in the age of the apostles, were inspired, as they were. So many of the teachers were inspired, as were necessary for the peculiar circumstances in which God had placed his saints. They were thus made *infallible* witnesses to the truth, and thus prepared for the work that lay before them. They were made instruments to communicate to mankind that mass of truth, which fell from the lips of our Lord Jesus CHRIST, and which could not be found in the writings of the Old Testament. Beyond this, there was an economy in that communication of the Divine Spirit, which is termed "*inspiration*," as there was an economy in the working of miracles, in healing the sick, and opening the eyes of the blind. Beyond this, there was no *display* made, no useless exhibitions of the power of God.

Those who preached in *that age*, like those who preach *now*, were to give themselves to reading—to searching the Scriptures,—they were to learn the truth already on record, and to receive that portion of it peculiar to the New Covenant, through inspired men, like the apostles. I shall dwell a moment longer on this subject, lest the speaker should make any mistake, or mingle, even unintentionally, any error with the truth. It is obvious that he who speaks by inspiration, has no occasion to reason—to reflect, or to proceed with a cautious step, lest he should utter something not in accordance with the mind of the Spirit. I say, therefore, that when Jesus calls uninspired men to the office of the ministry, by giving them the moral qualifications which his word indicates as essential to their fitness,—when he puts in their hearts "a desire" for the "good work," a wish to advance his glory, and promote the salvation of souls, He always treats them as intellectual and moral beings. He places them within reach of the means necessary for an acquaintance with truth. They must then summon their own minds to the task of reading and meditation,—in other words, they must *study* the word of God with that diligence which its immense importance demands, relying on Him, while they do not neglect the aids for acquiring a thorough knowledge of the book of truth—that the entrance of

that word may give them light. It is believed that the position of all the ministry (who were not inspired), has been exactly the same in all ages—that they were as much laid under the necessity of “understanding” the truth “by books”—as was the prophet Daniel.

It will easily be inferred from the Scriptures' enumeration of the qualifications of ministers and overseers of the Church of God, that there is an order of men in the Church especially fitted for the work of teaching, in that all are not teachers, or evangelists, or prophets.

It has been a device of Satan to lead some into a belief that the ministerial office exists no longer.—Those who have fallen into this error, have not unfrequently been misled through their own spiritual pride. That they might rise, they have wished to level down all the offices in the Church to the same standard. Thus their own supposed gifts, might have a wide field for exercise, and their fancied light no longer be hid under a bushel. Wherever this sentiment has become general in any church, confusion and every evil work has been the result. The attempts to maintain order or public instruction without a ministry, have been most unfortunate. How should it be otherwise?—when all have claimed to be teachers, no hearers have been found—when all were shepherds, there has been no flock.

At this point we may properly inquire, whether every man who deems himself qualified for the New Testament ministry ought to submit his claims to the judgment of the Church, or can he, in accordance with the directions given in the Scriptures, act as the sole judge of his claims? Is his own conviction of duty a sufficient guide in the work of preaching the gospel, and administering the ordinances instituted by the Saviour? It is most difficult to answer these interrogatives. The rules as to ministerial qualifications, in the epistles to Timothy and Titus, certainly imply that they are to be used as a guide to the judgment of the Church and its officers. Hence Timothy is told “to lay hands suddenly on no man.” The hands of the eldership had been laid on Timothy himself. (1 Tim. 4:14.) The apostle says to Titus (1:5): “For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain (appoint) elders in every city, as I have appointed (commanded) thee: if any be blameless,” &c. The miraculous call of Paul to the office of an apostle and teacher, did not cause him to refuse communicating the gospel which he had received by the revelation of Jesus Christ, to the other apostles, that they might be convinced that he was one of the chosen vessels to bear the name of Christ before the Gentiles, and kings, and the children of Israel. “I went up to Jerusalem with Barnabas . . . and I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them that were of reputation. . . . And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen,” &c.—Gal. 2:1, 2, 9.

Let me remark as to Paul, that there could have been no doubt in his own mind that he was called to the ministry. Now, here we have an apostle who submits to the leaders of the Church his claims as a teacher; he communicates the gospel he preaches, and the truths he urges, and tells them frankly what his message is. They had nothing to communicate to him. We may learn a lesson from one of the chiefest of the apostles,—one who labored most successfully to build up the cause of Christ in the world—who turned the greatest number to righteousness,—one who received his commission directly from the lips of the Saviour.

It is important that our claims to the office of the gospel ministry should be submitted to the judgment of the Church, from the fact, that in weighing those claims we are liable to mistakes when acting in a case where we are interested. No prudent man will trust his own heart. It has been common in some churches with which I have been acquainted, for persons, whenever good exhorters, or often merely fluent speakers, to imagine, from the notice taken of their volubility by some of “the weaker brethren”—that they were fitted for the ministry of the word. Self-sufficiency, and the crafty suggestions of Satan, have led them, without proper deliberation, to assume a public position, where they were brought into contact with men of superior minds, men who would receive nothing merely on their authority, and in the result the truth has been disgraced, and a reproach brought on the ministry. Such facts prove the importance of adhering to the scriptural principle of listening to the judgment of the Church.

My text shows that Paul did not regard “reading” as an exercise which was to be suspended by any influence of the Divine Spirit. Whatever others may have thought as to the influence of “much learning in making men mad,” he evidently supposed that Timothy might give himself to reading, to meditation, and to doctrine, and yet be able to “speak forth the words of soberness and truth.” His extensive experience in the work of the ministry gave him peculiar advantage in speaking on this subject. He had learned the most effectual mode for promoting the cause of Christ. If a minister listened to the advice of the Church, he did not think it made him less efficient, or that he would have less of the Holy Ghost.

The appropriate business of the ministry is to propagate the truth. The truth is to be disseminated through a knowledge of the Scriptures, which the Lord has made the medium of his communications to mankind. In the work of saving souls, it should be recollected, that the Lord has made it the duty of men to employ this truth, because that is the chosen instrument for that end. “The seed is the word of God.” Our Creator regards man as a being who possesses a mind that is so constituted, that it may be influenced by motives. By the laws of human nature changes are produced in the mind or principles altogether different from the effects produced in matter. In the case of miracles, the change was effected by a direct exertion of omnipotent power.—Thus, when Christ stilled the rolling deep, he did not reason with it, but merely said, “Peace, be still.” A mere volition in the mind of the Saviour would have had the same effect, and those who witnessed

the miracle, knew that it was his power that “made the billows sleep.” So in all his miracles. He acted upon matter by a direct exertion of Divine energy. How did he act on the mind? It was by the force of truth, by motives fitted to act on man's intellectual and moral nature.

Ministers are not now called to work miracles. The few efforts of this kind which have been made in later ages, have thus far proved unsuccessful, and sadly disappointed the expectations of those who hazarded the experiments.

But to return. Christ himself was a preacher of the gospel.—How did he act in that office? Precisely, my hearers, as he requires all his servants to act. He preached the truths communicated before he was upon the earth, and those which were delivered directly to him from the Father, and urged those mighty motives designed to influence the human mind. He was the creator of all things, visible and invisible, of mind as well as of matter. To this mind he gave laws, rendering it capable of being influenced by motives. As a preacher, he seized the motives found in Divine truth, and urged them on the attention of those to whom he preached. The Lord converted no man by miracles—by the power he exerted on matter. He warned men to flee from coming wrath,—he appealed to their fears. Now many deem it entirely wrong, if preachers present the danger to which the wicked are exposed. They tell us that men are saved by the gospel of Jesus Christ. It is true; but how are men made willing to be saved by the gospel, and to take up the cross and follow Jesus? Is it not by presenting the claims which God has on their obedience, and showing them the penalty of violating the law? If any one of my hearers imagines that the Saviour did not appeal to the fears of men, let me read his own language in testimony: “Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.” Here there is certainly an appeal made to fear. We find that the Saviour made the same kind of appeal, when he said to the Pharisees, “Ye serpents; ye generation of vipers; how can ye escape the damnation of hell?” To what did he appeal when he said, that all the nations of the earth were to be assembled before him, and hear his decision? or when he says, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” This is a fair example of his mode of appealing to the fears of men.

I have said, that the Saviour, when a minister of the gospel here on earth, pursued the same course which he demands shall be taken by all who speak in his name, till time shall end. Mark his language: “Now ye are clean.” How! By some miracle,—something wrought without the word? No: “Now ye are clean through the word I have spoken unto you.” So he prays to the Father that the truth might be employed in sanctifying men: “Sanctify them through thy truth: thy word is truth.” Now, then, if Christ took this course, if he drew his motives from the truths which were revealed from heaven to do good to men, to save souls, and to sanctify his people, we can easily comprehend why the apostle, who had been commissioned by Christ to turn men from darkness to light, and from the power of Satan unto God, and who adopted no different plan from that employed by his Master, should have urged Timothy to give himself “to reading,” that he might be furnished from the storehouse of God with all those motives adapted to the great end for which the ministry of reconciliation has been instituted. It being an axiom in the economy of grace, that “the seed is the word of God,”—it will follow, that from this seed alone we are authorized to expect the fruits of righteousness. If we employ motives which are not found in the word of God, we may influence the human mind,—we may produce effects; but they will have no connection with the spiritual improvement of the human heart. If we sow the wind, we shall reap the whirlwind. The fruits which spring from that “seed, which is the word of God,” or, as they are termed also, “the fruits of the Spirit,” (Gal. 5:22-26,) are, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” In other words, while men are employed to preach the truth, to urge its motives on their fellows, the Divine Spirit renders it effectual, impresses it on the soul, and God thus works in man both to will and to do of his own good pleasure. Though it be true that if Paul preach, and Apollos water, God must give the increase, still, we have no scriptural warrant to believe that he will give the increase, if the seed is neither sown nor watered; or in other words, we must yield to the Divine declaration, that “faith cometh by hearing, and hearing by the word of God.” The fact that Jesus became a man himself—not only that he might die as the propitiation for our sins, but that he had all the feelings, all the affections of one of our race, before he could preach the gospel of the kingdom—goes far to settle every question in reference to the instrumentality of man in the salvation of our race.

My hearers, Christ might have communicated the truths of the gospel by direct suggestion to every man who heard him while he was on the earth.—There would have been no difficulty in this—his omnipotent energy was sufficient for such a result. Yet, instead of this, he comes to earth—God is manifest in the flesh. The angels announce the arrival of the Saviour, but the angels did not commence preaching the gospel. After the ascension of Jesus, when the Roman centurion was to hear the truth, an angel appeared to him. The centurion trembled when that angel appeared, but after all, he was not to learn the truth from him. The angel was sent merely to tell Cornelius where he could find Simon Peter, who not long before had, through fear, denied his Master. This very man, after he was brought to repentance, was ordered to go from Jordan to Caesarea, and preach the gospel to a Gentile. He went with his brethren. When this man—this fisherman—rose up and proclaimed the word of the Lord Jesus, the Holy Ghost fell upon them all, as it did upon the apostles at the day of Pentecost. Peter then learned that God was no respecter of persons, and those who had received the word were baptized, in the name of Jesus Christ. (To be continued.)

CORRESPONDENCE.



THE DEATH OF MIRABEAU.

“Sprinkle me with perfumes, crown me with flowers, surround me with music, that I may enter on eternal sleep.” A shade stole over his black brow; a tremor shook his frame, and the sensual Mirabeau slept in calmness his death sleep.

Christian Chronicle.

Humble Christian, with me go,
To the hall of pain and woe,
'Tis the dying Mirabeau
Lies before thee.

See a man of noble powers,
Who in folly spent his hours,
Asking to be crowned with flowers
On his death-bed!

He has tasted, in a measure,
Joys which flow from earthly treasure,
And has drained the cup of pleasure
E'en to the lees.

See him now,—his body pained,
Through his vices unrestrained,
And his guilty conscience stained
With awful sins.

Hear his words—(let angels weep
While he takes the awful leap)—
Death is an eternal sleep.”
And thus he died.

Christian, dost thou envy one
Who was gifted, yet undone,—
Who had glory, yet his sun
Went down in night?

“No,” methinks I hear you say,
“I will walk the narrow way,
To the realms of endless day,
Where all is bright.”

“Though affliction oft may be
In the cup prepared for me;
My hope I would not give to thee
For all the world.” J. M. O.

GOD IS A SPIRIT.

MR. EDITOR:—“The Family Life,” in No. 25 of your valuable paper, is doubtless interesting and refreshing to all of the spiritual members in the household of faith who have read it. It is however the following passage, near the close of that beautiful article, which brought pleasingly and forcibly to my mind this saying of our Lord, “God is a spirit.”

“As if to mark more vividly the pilgrim condition of the family, God himself, when coming down into the midst of them, chooses a tent to dwell in. It is called ‘the tabernacle of the Lord,’ or more literally, ‘Jehovah's tent.’ Jehovah pitches his tent side by side with Israel's tents, as if he were a stranger too, a wanderer like themselves.”

And yet “God is a spirit.” What is that? None can tell. It hath not flesh and bones, (said Jesus,) as ye see me have.

“In thoughts, from the visions of the night, when deep sleep falleth on men, fear came upon me, (says Eliphaz,) and trembling; which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice.” So, thoughts arose in the hearts of the troubled, affrighted, and terrified disciples, when they supposed they had seen a spirit, till Jesus said, “Behold my hands and my feet, that it is I MYSELF; handle me, and see. And when he had thus spoken, he showed them his hands and his feet.”

But “God is a spirit,” and “no man hath seen him at any time,” (John 1:18,) save only as [he is manifested through his works—as] “he glows in the stars, or blossoms in the trees,”—appears in the wondrous cloud, defending, guiding to a resting place, or dwelling, tented, in the midst of Israel,—or in the only begotten of the Father, who hath declared him, being full of grace and truth.

Thus, as in the tent, God appears a sojourner in the Man of Sorrow. “He that hath seen me, hath seen the Father”—God, a spirit, embodied,—the brightness of that glory which the heavens subornately declare; and the express image of that person in whose likeness man was created.

God was in Christ, in these last days, reconciling the world to himself. He was the tabernacle of God with men, leading to a city that hath foundations,—a better country. As the tent of the congregation was Jehovah's tent, which he only left to seek out a resting place for, and, typically, lead Israel to, a land flowing with milk and honey; so also the tent, or the tabernacle, is now gone “to prepare a place.” The occupant of the grave went from the territory of the dead, as did the inhabitant of Israel's tent, “leading captivity captive;” and in the glory of Him who was great in the midst of, shall he return to, his thousands of Israel.

“God is a spirit.” Yet Adam and Eve are said to have heard the voice of the Lord God in the evening; and it may be said, He that made the tongue, shall he not speak? Nevertheless, the voice of the Lord is said to be upon the waters, when the God of glory thundereth. (Psa. 29:3.) It is said to be powerful—full of majesty, breaketh the cedars, divideth the flames of fire, and shaketh the wilderness. If the voice of the Lord God can do these things without the employment of a [material] organ of speech, then may the Spirit who moved upon the face of the waters, move to the design of the Divine will the air, the ear of man; and this be the voice of the Lord God in the cool of the day. Thus the air wrote, or

spoke with holy men, as they and it were moved by the Holy Ghost.

Did God have a tent in the midst of Israel? Nevertheless, “He spake unto the fathers in time past by the prophets, saying, Thus saith the word of the Lord,” &c. It is by his Son (whom he hath appointed heir of all things, and by whom he also made the world,) he hath spoken unto us, with gracious words, such as never man spake. Now, God is a spirit, whom the only begotten hath declared. If he speaks to the world in love from the “excellent glory,” it is only thrice, and then of the “Heir of all things.” Hear the unseen One: “This is my beloved Son, in whom I am well pleased.” Hear again—no vain repetition: “This is my beloved Son, hear ye him.” Hear once more, while he shakes the heaven with his determination to glorify himself in his Son. “Father,” said the ineffable Christ, “glorify thy name.” Then came there a voice from heaven, saying, “I have glorified it, and will glorify it again.”

Thus the Spirit, which the heaven of heavens cannot contain, maintains his sovereign authority and excellent honor and glory, while he dwells in a tent as a sojourner with his people, and goes about in human nature doing good.

With the dear Bonar, I desire not to turn away from Him who spake from heaven, and of whom heaven spake, saying, “Hear ye him.” I desire to hear him and follow him, that I may have eternal life. And O God! let no one pluck me out of his hands!

F. G.

THE CHURCH IN PORTLAND.

It is known to many of the readers of the “Herald,” that the Advent church in Portland, Me., has been for some time past destitute of a pastor, and at times under very discouraging circumstances. They have not had preaching regularly since Elder Hervey left them. But notwithstanding the many trials through which they have been called to pass, there yet remains a people who I believe are looking for and loving the appearing of our long absent Lord. A few months since I was requested by Bro. Osler, formerly pastor of this church, to visit them. I did so, and since have had urgent and repeated calls to remove there and settle with them. I have finally concluded, Providence permitting, to do so.

If I mistake not, there are in this beautiful “forest city,” (so called,) no less than some twenty-six thousand inhabitants, of which not one half (I think I am informed) regularly attend religious service. Formerly much prejudice existed in this place against the great truths preached by Adventists; but now, many who are not with us nominally, manifest true respect for our views.

Under such circumstances, may we not cherish the most ardent hope that, with suitable effort, we may yet see a glorious gathering of precious souls in this place? What shall prevent? Is not ours the precious cause of our Divine Lord? If God be for us, who can be against us? Verily we say, there can be nothing to hinder such a work but a lack of devotedness and faith on our part. O, then, let us arouse, and while the day of judgment is rolling on, that “day of wrath, that day of burning,”—yea, while it hasteth greatly, let us arouse and acquit ourselves like men. O, how can we, while souls are perishing, and the storm is gathering, slumber on, careless and indifferent? Up, O, up, drowsy soldier! for the heavens brood darkly o'er thee. May God help us. Will not our brethren who have access to the holy place by the blood of Christ, pray for the flock in Portland, that He may help? Then doubt and darkness shall be dispersed, the turbid and rolling waters of the Red sea shall give way, and the marshalled host shall pass on; truth shall triumph, and sinners shall be converted. Amen.

Yours in Israel's hope, P. B. MORGAN.

A VISION OF HEAVEN.

[The following poetical effusion was composed by a young lady, Miss E. P. THAYER, who soon after became subject to insanity, and two weeks since died in the Insane Hospital at Somerville. She was a member of a Baptist Church in this city, and doubtless will unite, in God's time, her voice with the choir of her Redeemer.—C. H. E.]

Methought I saw the spirit-land,
Methought I heard the happy band
Of angels sing,
And this the theme, and these the strains,
That o'er those ever-verdant plains,
Did loudly ring.

Come pluck these sweet ambrosial flowers,
Come range with us these sylvan bowers,
Of love divine;
Bathe in these crystal waters bright,
Gaze on the fields of dazzling light,
That round us shine.

Drink of the springs that never dry,
Oh drink, and thou no more wilt sigh,
They'll fill thy soul,
And springing in thee as a well,
Into heavenly life they'll swell,
And ceaseless roll.

A robe of pure, unsullied white,
A crown with stars of glory bright,
Our God will give,
On Christian, in the glorious way,
And though thine earthly powers decay
Yet thou shalt live;

And on celestial wings shall rise,
And join the chorus of the skies,
In endless day.
Farewell, we wait thy presence here,
Pilgrim of earth, no longer fear,
O come away,

They cease! and lo, before the throne,
In radiant beauty they bow down,
And God adore:
Salvation, to the Lamb, they cry,
Salvation, let the echo fly,
For evermore.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Philadelphia, July 29th, 1851, HENRY LYE, Jr., only son of Henry and Elizabeth Lye, aged 28 years. Thus death has again visited the family of our afflicted brother and sister, and left them again to feel the frailty of life, and the uncertain tenure by which we hold our earthly friends; but they do not sorrow as those without hope, but have strong ground for confidence that he sleeps in Jesus. His sickness, which was one of the most dreadful sufferings, was also one of comfort, both to himself and friends. Throughout the whole, he endured his sufferings with entire resignation to the Divine will, and expressed the fullest trust in Christ for the pardon of all his sins. And as the hour of his dissolution approached, when told that he could not last long, his language was, "Bless the Lord." He rather desired to die than recover, and longed for the moment of release from the body to arrive. During my last visit, about two hours before his death, after prayer, in which he seemed heartily to join, he wished me to sing "The last lovely morning," &c. But not being able to do so, I could only repeat the words, which seemed much to animate his feelings, and he frequently broke forth in praise. He retained his senses and peace of mind to the last, and bid adieu to the world in the hope of a better resurrection. J. LITCH.

Philadelphia, Aug. 9th, 1851.

DIED, in Elk Grove, Ill., on the morning of June 1st, while parents and friends were far away, Mrs. SARAH DOTEN, and none but her children to console her. She "fell asleep" in Jesus, to awake, doubtless, in Paradise. By her death seven children are deprived of their only parent.

"The angel of the Covenant was come, And faithful to his promise stood Prepared to walk with her through death's dark vale; And now her eyes grew bright and brighter still, Then closed without a cloud. They set as sets the morning star, That goes not down behind the darkening west, Or hides obscured among the tempest of the sky, But melts away into the light of heaven." Waterbury, Aug. 10th. L. A. B.

DIED, in Portsmouth, N. H., Aug. 13th, after a painful sickness of several months, ABBY FRANCES, only child of our beloved Bro. and Sister ROBINSON F. BERRY, aged one year and eight months.

Sleep, lovely one, a peaceful, quiet sleep;—No pains disturb thee now—no anguish deep; Thy slumbers in the gloomy vault so drear Shall not be long—thy Lord will soon appear.

EDWIN BURNHAM.

MISCELLANEOUS.

Advertising for Ministers.

The "children of this generation" understand very well, that newspaper advertising is the highway to notoriety, if not to fortune. And it would seem, from the following advertisement which we find in one of our Baptist exchanges, that "the children of light," (those, at least, who ought to be such,) are learning the lesson.

A PASTOR WANTED.—A minister of the Baptist denomination, of sterling piety, possessing fair talents, and good preaching gifts, wishing an extensive field of labor and usefulness, in an important and pleasant location, and will obey the high mandate of Heaven, "Go preach my gospel," instead of reading his sermons, would ensure the approbation of God, and a fair remuneration for his labors of love, from the Baptist church of Warsaw, Wyoming county, N. Y. None others need apply.

R. B. CRISPEN, Clerk.

Warsaw, June, 21st, 1851.

A man of "sterling piety" and "good preaching gifts"—"none other need apply!" We should like to see the man who, on the strength of this notice, applies to the Baptist church in Warsaw for a situation. Perhaps there would be no great impropriety in a preacher's recommending himself as one who possesses "good preaching gifts;" for those who really have such gifts generally know it as soon as anybody; and indeed we have heard of persons who knew, or thought they knew, that they had preaching gifts, when such an idea had never occurred to their intimate acquaintances. But for a man to praise his own "piety"—to claim that it is such as may properly be denominated "sterling"—is carrying the matter a little farther, and implies peculiarities of make-up which, it is to be hoped, are not often found in the ministry, but which, if they do really exist, it would be a curiosity to see. Somewhere we have read of a talkative upstart who reproved an aged minister for his comparative reserve, and asked him if he thought he possessed any religion; to which the venerable man replied, with an accent that gave force to his words, "None to speak of." Such a man would not answer for the Warsaw church; but if they could find the upstart, probably a bargain might be struck. "Like to like."

Sabbath Recorder.

A Tragedy.

On the 15th of June, at nine o'clock in the evening, M. Evangelisti, Chancellor of the Criminal Tribunal, (which I believe means a kind of sheriff,) and a friend to his Holiness, Pius IX., was assassinated in the street, as he was about entering the house of a friend. M. Evangelisti, celebrated for the violence of his

character, treated the political prisoners under his charge with the greatest cruelty. Among others imprisoned for political offences was a young man, of excellent character and family, and the husband of a beautiful, devoted wife. He had been in prison several months, suffering every privation and cruelty, and causing the most heart-rending anxiety to his young wife. She had been, again and again, to Evangelisti, and on her knees implored him to intercede for the release of her husband. His answer was always the same; he would grant her request but only on one condition, a condition which always made the beautiful young woman bow her head in shame, and leave the monster in despair. At last her husband's sufferings were increased, and his state of health became alarming; the poor woman could bear it no longer; once more she went to Evangelisti, and returned with her husband's pardon in her hand, and with dishonor branded upon her brow. But she was a Roman, and she did not forget the example of her heroic ancestors. The next day her husband was free, but when the shadows of the night fell over the city, the wife who had offered herself up a sacrifice for him she loved, watched alone, in the street, for her destroyer. Evangelisti left his house, but saw not who followed him, knew not until he felt a dagger in his heart; then, as he looked up, he saw two black eyes, which he knew, even in their fury, as they gazed an instant upon him from out the hood of a man's cloak. The next morning in one of the small rooms of the public bath-house of Genoa, the dead body of the devoted wife was found. She had brought the tragedy to its most terrible point by ending her own life.

The Pope, it is related, wept when he heard of the "melancholy" death of his dear friend and worthy officer, Evangelisti, and crowds gathered round his coffin, and begged to see his face, and a brilliant cortege followed him to his tomb, but a heart-broken husband and a motherless child were all who accompanied to its last resting place, the body of Evangelisti's victim.

Never, it is said, has the persecution of political prisoners been so great in Italy, as at this time, and murmurs loud and deep against the Pope, are again rising from all quarters, and that at the first news of a disturbance in France, Italy would once more make an effort for disenthralment from Papal power.

Population of the Principal Towns IN CONNECTICUT.

New Haven, 22,529; Hartford, 17,966; Norwich, 10,241; New London, 9,006; Middletown, 8,791; Bridgeport, 7,558; Waterbury, 5,137; Danbury, 5,964; Stouington, 5,434; Greenwich, 5,040; Stamford, 5,004; Norwalk, 4,651; Thompson, 4,638; Windham, 4,636; Killingly, 4,545; Enfield, 4,460.

IN NEW HAMPSHIRE.

Manchester, 13,933; Portsmouth, 9,739; Concord, 8,584; Dover, 8,186; Nashua, 5,820; Somersworth, 3,943; Claremont, 1,606; Exeter, 3,329; Keene, 3,392; Winchester, 3,296; Gilmanton, 3,282; Nashua, 3,122; Rochester, 3,006.

IN RHODE ISLAND.

Providence, 41,513; Smithfield, 11,500; Newport, 9,563; Warwick, 7,740; North Providence, 7,680; Tiverton, 4,699; Cranston, 4,312; Scituate, 4,582; Cumberland, 6,662.

IN NEW JERSEY.

Newark, 38,893; Paterson, 11,341; New Brunswick, 10,020; Camden, 9,618; Newton, 8,276; Jersey City, 6,856; Trenton, 6,466; Elizabeth, 5,583; Burlington, 5,398; Woodbridge, 5,376; Morris, 4,997; Van Vorst, 4,619; Chesterfield, 4,514; Nottingham, 4,489; Orange, 4,387; Raritan, 4,164; Pequannock, 4,118; Bridgewater, 4,070; Howell, 4,058.

Possession of the Holy Sepulchre.

Letters from the Levant announce that a question has been raised between France and the Ottoman Porte in relation to the possession of the Holy Sepulchre. The French Ambassador claims it for the Roman Catholics, while the Porte replies that the Sultans have always attributed its ownership to the Greeks, and that it is therefore impossible to take it from them.

Here is something more than a mere religious fact: a political question of the first importance is involved. The possession of the Holy Sepulchre yielded to the Greeks is the abandonment of the protectorate of the Christians in the East exercised by France from time immemorial; it is at the same time the intrusion of Russian influence in the affairs not of Turkey, but of the Christian East, which is a very different thing. It is known that the Emperor of Russia considers himself, and is considered by the schismatic Greeks, as the spiritual chief of the Greek Church—Catholic, but not Roman. Whatever is done in Turkey by the Greek schismatics against the temporal authority of the Sultan, and against the French protectorate of the Christians, results to the advantage of the Czar. It is to be hoped that the French Government will open its eyes to the plots which are in operation to deprive it of one of the most precious prerogatives in the East.

The Total Eclipse.

A writer in the *London Times*, in reference to the approaching total eclipse of the sun, on the 28th ult., says, "The effects of a total eclipse upon the animal creation are very curious. In 1842 horses came to a sudden stand-still, and neither whip nor goad would induce them to move. Oxen in the fields arrayed themselves in a circle, back to back, or with their horns outwards, as if to resist an attack. Dogs fled for refuge to their masters, howling piteously during the continuance of the darkness. A hen surrounded by her chickens, hastily collected them under her wings. Birds fell upon the ground apparently dead from fright, or perished by dashing themselves against walls and chimneys. At Venice swallows were readily taken in the streets, fear having deprived them of the power of escape. Owls and bats made their appearance, but quietly retreated when the eclipse was over. Bees, which had left their hives in great numbers at sun-rise, returned until the dark-

ness ceased, and a swarm of ants was seen to stop suddenly on their march. Delicate plants, as the convolvulus, mimosa, &c., closed their leaves."

Knockings Outdone.

There is a woman residing in Hancock county, Illinois, says the *Chicago Tribune*, who claims to be inspired. She is a native of Vermont, and has lived 30 years near Cincinnati. It is said that she had no education whatever, and that she was taught to read and write by the Spirit of God, and received at the same time a command to prophecy and write a book for the instruction of mankind. Obedient to these heavenly teachings, she addressed herself to the task thus miraculously assigned her.

For four weeks she wrote incessantly, day and night, without food or sleep—at the end of which time the holy influence was withdrawn, with the promise, however, that it would again be communicated to her at some future time. Three years afterwards the promise was fulfilled, and Celia Spaulding (such is her name) has recently gone to Cincinnati to superintend the publication of her work, written under such auspices. It is to be of quarto size, and will contain 500 pages. She styles it "A Memoir and Prophecy, written by the inspiration of the Holy Spirit of God, under the character of Shiloh, or the weary sufferer, who is to bring the true light of the hidden gospel to fallen man." She also "comes under the light of the woman, clothed with the sun, and pointing out the seven Churches of John, &c., Rev. 1st, 2d, and 3d chapters."

"Miracles."

MR. EDITOR:—I was drawn last evening to the church of St. Vincent de Paul, by the announcement in your paper of Saturday that Rev. Dr. Forbes, who lately recanted from the Protestant Church, would deliver a lecture on "Miracles." It being a charitable occasion, the admission was fifty cents, notwithstanding which the church was well filled by a large assemblage, who, from the nature of the subject, as well as the peculiar position of the speaker, listened throughout with much interest. The learned divine endeavored chiefly to maintain that the age of miracles had not terminated with the Apostolic ministry, but had continued down to the present, and would continue throughout all time, in proof of which he cited numerous instances of miraculous agency and interposition, though confined exclusively within the Roman Catholic Church. N. Y. Tribune.

The Lord's Prayer.

I remember on one occasion travelling in this country with a companion who possessed some knowledge of medicine; we arrived at a door, near which we were about to pitch our tent, when a crowd of Arabs surrounded us, cursing and swearing at the rebels against heaven. My friend, who spoke a little Arabic to an elderly person whose garb bespoke him a priest, said—"Who taught you that we are disbelievers? Hear my daily prayer, and judge for yourselves." He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed—"May God punish me if ever I again curse those who hold such a belief; nay, more, the prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat that prayer, that it may be remembered among us in letters of gold." Hay's Western Barbary.

Sabbath Schools.

The most gifted cannot find a worthier field of labor than the Sunday School. The noblest work on earth is to act with an elevating power on the human spirit. The greatest men of past times have not been politicians or warriors, who have influenced the outward policy or grandeur of kingdoms; but men who, by their wisdom and generous sentiments, have given life and light to the hearts and minds of their own age, and left a legacy of truth and virtue to posterity. Whoever, in the humblest sphere, imparts God's truth to one human spirit, partakes their glory. He labors on an immortal nature. He is laying the foundation of imperishable excellence and happiness. His work, if he succeeds, will outlive empires and stars.

MANKIND, it is said, may be divided into three distinct classes—those who are too stubborn to abandon error, even after conviction—those who are so gullible as to be deceived; and those who are possessed of good common sense, and use it to the best advantage.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Main-street.
Albany, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Baltimore, Md.—B. F. Farham.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—H. K. Gray.
Derby, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edinburgh, Me.—Thos. Smith.
Glanville, N. Y.—S. Elias Woodworth.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewellton, N. Y.—W. D. Ghoslin.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
L. Hampton, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.
Middletown, N. Y.—Sam. G. Allen.
Morristown, Pa.—Sam. G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburgh, N. Y.—Dea. J. Pearson, sr., Water-street.
New York City.—Wm. Litch, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 70½ North 11th street.
Portland, Me.—Wm. Pettigrid.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salem, Mass.—L. Osler.
Toronto, C. W.—D. Campbell.
Wardensburg, Pa.—Ira Wyman.
Watertown, Sheffield, C. E.—R. Hutchinsons.
Worcester, Ms.—D. F. Wetherbee.
FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

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WOULD respectfully inform their customers and the Trade in general, that they are now ready to exhibit and offer for sale a splendid assortment of SPRING AND SUMMER CLOTHING, adapted to the New England Trade, and all sections of the country. Our Manufacturing and Jobbing Departments being greatly enlarged, and filled with New and Fresh Stock of every description of Clothing that can be found in the city.

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Will find it to their advantage to call and examine our immense stock, before making their selections elsewhere. Boys' Clothing and Gentlemen's Furnishing goods of every description, constantly on hand.

CUSTOM WORK

Made after the latest styles and on the shortest notice. A. WETHERBEE, E. LELAND.

[Apr. 26.]

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed.

From Rev. G. P. Matthews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so full of rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of tunes, both for Public and Social Worship, than any other Collection I have ever met with. Through an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [Oct. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—its increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this combination of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found, which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further inquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Prof. Hitchcock.

James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL. D.

From the widely-celebrated Prof. Silliman, M. D., LL. D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." New Haven, Ct., Nov. 1, 1849.

Major PARTISON, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs.

From one of the first Physicians in Maine.

SACO, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell—Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. CUSHMAN, M. D.

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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J. Wright & Co., New Orleans.
T. M. Turner, Savannah, Ga.
Haviland, Risley & Co., Charleston, S. C.
Purcell, Ladd & Co., Richmond, Va., and by all druggists everywhere. [Aug. 2-3m.]

VALUABLE BOOKS,

PUBLISHED AND FOR SALE BY JOHN S. TAYLOR,

BOOKSELLER AND PUBLISHER, NEW YORK.

THE following books will be sent by mail, free of postage, to any part of the United States, on the receipt of the money for the same, which may be forwarded by mail at the risk of the publisher.

"The Sacred Mountains." By Rev. J. T. Headley. 1 vol. 12 mo. Illustrated, full cloth, \$1; gilt edges, extra, \$1 50.

Doitto ditto 1 vol. 18 mo., without the plates, Sunday-school edition. 50 cts.

"Sacred Scenes and Characters." By Rev. J. T. Headley. 1 vol. 12 mo. Illustrated, full cloth, \$1; gilt edges, extra, \$1 50.

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"History of the Persecutions and Battles of the Waldenses" By Rev. J. T. Headley. 1 vol. 18 mo. Illustrated full cloth, 50 cts.

Doitto ditto Sunday-school edition, 31 cts.

"Napoleon and his Distinguished Marshals." By the same. 1 vol. 12 mo. Illustrated, full cloth, \$1.

"Luther and Cromwell." By the same. 1 vol. 12 mo. Illustrated, full cloth, \$1.

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"The Power of Beauty." By the same. 1 vol. 19 mo. Illustrated, full cloth, 50 cts.; gilt edges, extra, 75 cts.

"Letters from the Backwoods and the Adriatic" By the same. 1 vol. 12 mo., full cloth, 50 cts.

"Biography of the Saviour and his Apostles," with an Essay on the Character of the Apostles, embellished with a portrait of each, engraved on steel. By the same. 1 vol. 12 mo., 15 engravings, \$1; gilt edges, extra, \$1 50.

"The Beauties of Rev. J. T. Headley," with his Life. 1 vol. 18 mo. Illustrated, 50 cts; gilt edges, extra, 75 cts.

"Heroes of Sacred History," illustrated with splendid engravings. By Mrs. Steele. 1 vol. 12 mo, new, enlarged, and revised edition, \$1; gilt edges, extra, \$1 50.

"Theopneusty, or the Literary Inspiration of the Holy Scriptures." By Professor Gausson, of Geneva. Translated by Rev. E. N. Kirk. New and enlarged edition. 1 vol. 18 mo, pp. 140, \$1.

"Shanty, the Blacksmith: a Tale of Other Times." By Mrs. Sherwood. 1 vol. 18 mo. Illustrated, 50 cts.

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"The Shorter Catechism of the Reverend Assembly of Divines," with notes thereof out of the Scriptures, in words at length—83 per hundred. JOHN S. TAYLOR, Publisher, 143 Nassau-street, N. Y. [Jan. 28-6m.]

Foreign News.



ENGLAND.—The Exhibition continues as attractive as at first. More contributions are expected from the Continent and the United States.

Notwithstanding the passage of the Ecclesiastical Title Bill, the Catholic Bishops in Ireland persist in assuming the prohibited titles.

A report was current that two Duchesses of high rank and consideration at court, had decided to abandon the English Church for that of Rome. One of them is said to be the Duchess of Sutherland, and the other the Duchess of Kent.

A select committee of the House of Commons have reported against retaining the penny stamp upon newspapers, unless necessary to do so for the sake of revenue.

There was a report that M. Carnot, representative of Paris, would probably be the Republican candidate for President. The Orleanists still think of running the Prince de Joinville.

On Sunday last, M. and Mme. Poitevin made their second ascent in a carriage and two horses, Leon Faucher having been induced to take back his prohibition. Immediately beneath the balloon was a small car, in which an assistant took his place; from this hung the ropes and irons to which the carriage was made fast. The balloon rose, at the given signal, with its ponderous load, with all the grace of a butterfly. Mme. Poitevin showered the spectators with roses, and M. Poitevin held the reins as unconcerned as if he was driving a slow team out to Bloomingdale. But the most wonderful part of the spectacle was not down upon the hill, and was only visible to those who had fortified themselves with lognettes and telescopes. At the point where the naked eye lost its power of vision, the magnifying glass revealed the following scene: The man in the car let down into the carriage, some twelve feet below, a rope ladder; up this walked M. Poitevin, with a glibness and an unconcernedness positively frightful: Mme. P. was just on the point of following suit, when the strongest magnifiers gave out in their turn, and the spectators remained in doubt as to the successful issue. A thunder storm coming up, these intrepid aeronauts thought it best to get out of its way, by going above it. They therefore penetrated the muttering clouds that veiled the face of the sun, and in a few moments were perfectly high and dry. They descended an hour and a half afterwards, and found themselves about forty-five miles from Paris. The next morning, the hotel where they had taken lodgings for the night was besieged by a crowd so dense, that the general armée had to be called upon to procure an exit for the party. All the way back to the capital it was a triumphal march. It was no use trying to travel incognito, having, as they did, a balloon to take care of, and one that you couldn't hide under a bushel. They re-entered the city, safe and sound, after an absence of twenty-four hours.

ITALY.—A despatch from Rome dated 22d ult., states that Gen. Gemaun, Commander-in-chief of the French troops, has, without permission of the Roman Government, seized all the powder in the magazines, and had it conveyed to the Castle of St. Angelo, where he has Roman cannon pointed on the city.—This act has increased the ill feeling which already existed against the French.

Several political arrests have taken place at Verona and Venice.

The Herald says that Mazzini has circulated a proclamation, calling on the friends of liberty to be prepared, as the hour of Italy's regeneration is at hand.

The *Univers* quotes a letter from Rome of the 20th, stating that a serious misunderstanding has arisen between the French and the Papal authorities at Rome under the following circumstances: At the time the French occupied Rome they took possession of the offices of the Inquisition, and lodged some companies there. Some time after, however, they restored the building to the Congregation of the Holy Office, who got it repaired at a cost of 15,000*fr.*, and were enabled to occupy it but a few months ago. On the 16th the French Commission for quartering the troops suddenly received information that the 7th battalion of Chasseurs was coming on the following evening. Not knowing where to quarter them at so short a notice, the commissioners immediately sent to the Holy Office, announcing, in rather an imperious tone, their intention of taking possession of the buildings, and demanding the immediate removal of the officers of the Inquisition. It being urged on the part of the latter that it was impossible to remove the archives, the tribunal, &c., at a moment's warning, a respite of three days was at length granted, with the proviso, that those parts of the building which were empty should be immediately occupied by the French troops. The Holy Father, who is himself the Prefect of the Congregation, gave orders to look out for another suitable building wherein to instal the now homeless tribunal; but every effort having proved fruitless, his Holiness has been at last obliged to apportion for the officers of the Inquisition a few rooms in the Palace of the Vatican.

The "Observatore Romano" states that, on the 10th inst., another attempt at assassination took place at Rome, on the person of Signor Squaglia, connected with that paper. He received four stabs, but all without effect, a slight cut on the right hand being the only wound inflicted on him.

A letter from Rome, of the 14th, states that an attempt was made on the 11th to assassinate Monsignor Tizzani, Bishop of Terni, by blowing up the house he inhabited at Santa Maria Maggiore. Fortunately the incendiary missile, consisting of the nave of a

wheel loaded with powder and grape-shot, which was to set fire to a quantity of combustible matter in the cellar, exploded before it reached its destination, and only caused some slight damage to the outer wall of the building. The unknown authors of this criminal attempt had previously had the hardihood to stick up bills in the streets, inviting the friends of the prelate to be present at his funeral.

AUSTRIA.—The Milan "Gazette" of July 19th contains a proclamation by Marshal Radetsky, alleging that fresh attempts at insurrection are making, and that he is prepared to adopt very rigorous measures. The state of siege is still kept up.

Probably the Government will abandon the plan of embracing in the Germanic Confederation the entire States of the Empire.

TURKEY.—The Sultan has promised England and France to release Kossuth on the 1st of September. Austria threatens war.

THE ADVENT HERALD.

BOSTON, AUGUST 23, 1851.

The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume, or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office. If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARRANGEMENTS.—Those indebted for past volumes will confer a great favor at the present time, by making prompt remittance of their just dues.

CANADA PAPERS.—As we have to pay one cent postage in advance, on each paper we send to Canada, \$1 in advance will just pay for the paper and postage for twenty numbers.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, *pre-paid*. If it is sent by letter to an agent, he would have to write another letter to the office—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit—it being for their accommodation: our terms being, \$1 in advance, at the office.

THE SUMMER CAMPAIGN.

HARTFORD TENT-MEETING.

Nearly ten years ago, in connection with Mr. MILLER, we first proclaimed the doctrine of the Second Advent in Hartford, New Haven, and elsewhere in Connecticut. Good success attended the labors in Hartford, where many were brought to a knowledge of the Advent faith. Since that time we have labored but little there; but there have been some there who have maintained an interest on the subject of the Lord's coming, and who have remained faithful notwithstanding the peculiar trials that surrounded them. At length the providence of God opened the way for us once more to unite with the true-hearted in H., and shoulder to shoulder labor in the glorious cause of our coming King.—The large tent was accordingly pitched in the midst of the city, in a most eligible place. The attendance was good, much better than was expected, and the best of order prevailed throughout the entire meeting. The same class of elements exist here as in Providence, with a like end in view. An individual put some of the pamphlets containing the "mock trial" into a news-room, and another offered a bundle of them to a brother, requesting that he would distribute them among the people in the tent. But no man could be found in Hartford who would do it. It was understood that I was to be tried again by the "conspirators" and their supporters,—the trial having been announced to take place the same week that the tent meeting was held; but I have received no definite information of the proceedings of those engaged in the matter, but from the absence of any considerable noise, it is supposed by many that things didn't work exactly as some expected. However, it is gratifying to see these elements developing their true character, and the entire Advent body have reason to rejoice in the prospect of soon being wholly rid of them.

Our meetings were wholly free from all annoyance, within and without. The prayer meetings were blessed, happy, and reviving to the saints. The preaching was both doctrinal and practical, and met the wants of all who attended. The church was much encouraged, and now that they have a faithful and able pastor, Bro. O. R. FASSETT, they regard their prospect as highly encouraging. It is hoped that the brethren in Hartford, and elsewhere in Connecticut, will "stand fast in the liberty" of the gospel, and not be moved away from their hope. To the brethren and citizens of H. we return our thanks for their kindness and liberality.

Bro. Mathewson, Grant, Burnham, Adrian, Roney, and myself took part in the services. J. V. H.

TENT-MEETING AT CLINTON.—This meeting closed on Sunday evening last, having been continued over two Sabbaths. The attendance throughout was good, and the best feeling prevailed. On Wednesday and Thursday evenings of last week, however, the friends were disturbed by the attempts of some rowdies to break up the meetings. Spirits of turpentine and oil of vitriol were thrown upon the tent, with the design of setting it on fire, and Chinese crackers burned during the service, so that it was concluded to hold

no more evening meetings; but at the request of many citizens and friends, and being assured by the authorities that full protection should be afforded, it was finally deemed best to proceed with the meetings as first contemplated. The prompt arrest of two of the rioters, the infliction of a smart fine on each, and the placing of them under bonds of \$100 each to keep the peace, together with a severe rebuke from the justice, and the expression of the determination of the authorities to protect the brethren in the full exercise of their privileges, seemed to have a subduing effect upon the turbulent—peace and quietness thereafter prevailed.

Bro. HINES left on Tuesday afternoon for Richmond, Me., to make preparations for the meeting which commences there on the 20th. His health is measurably improved, while his anticipations are cheering and satisfactory.

Something New.

"Wood's Monochromes, embracing a rich and varied collection of original landscape gems, from American and foreign scenery, executed in a style never before exhibited in Boston, which, for boldness of effect, truthfulness of perspective, delicacy of shading and exquisite execution, are universally thought to be unsurpassed in this or any other country, will continue open a few days for exhibition at No. 5 Amory Hall, from 8 A. M. to 6 P. M., and from 7 to 9 in the evening. Cards of admission, 25 cts. each, to be had at the door."

The peculiarity of these pictures consists in the manner of their production, which is an original mode perfected by Mr. WOOD. It is easily learned, and when learned a fine picture can be produced in a very short space of time.—Some beautiful specimens in the collection being produced in less than an hour. The ease with which it can be learned, and the beauty of the effect produced, make it desirable to be known by those who by travel, or otherwise, are placed in circumstances where they wish to preserve views of landscape scenery, &c. &c.

Mr. WOOD purposes, if sufficiently encouraged, to afford classes the opportunity of learning his new art. We were much gratified in examining his pictures, which are worthy the attention of the lovers of the art.

SINGULAR PHENOMENON.—The *Chicago Journal* of July 2d states, (says the *Hartford Courant*), that the day previous, the waters of Lake Michigan alternately rose and fell from two to four feet every half hour or so, all day. At dusk, while the lake was as smooth as a mirror, without wind, or any apparent cause, the water rose to the height of four feet twice within an hour. What has caused this singular phenomenon is a mystery unexplainable.

We have never before seen this feature noticed respecting any of the American lakes; but it is, by no means unprecedented. Lake Geneva, or Lemnan, as it is sometimes called, and also Lake Constance, in Switzerland, are subject to the same phenomenon, which is termed the "seiches," the cause of which has never been satisfactorily explained. Their waters suddenly rise one, two, and sometimes four or five feet; and then as suddenly fall. This rise and fall sometimes goes on alternately, once in about twenty minutes, for several hours. The same has been noticed in a few smaller lakes, but not before, to our knowledge, in one so large as Lake Michigan.

NEW VOLUME.—The present is a good time to procure new subscribers, and we hope our friends will endeavor to increase our subscription list. We think we may assure our readers, that the present volume will be one of great interest. While it shall be our endeavor to draw forth from the treasury things "new and old," we shall strive to do so in a manner that it will not be necessary nor desirable to demolish one day as old, what we built as new the day before. To look for the "old paths" is no less an injunction to us than it was to those to whom the prophet spoke; and we feel confident, that it is only by walking in the old way, that we shall be able to continue in the new and living way.

ELDER I. R. GATES.—We have received a letter from Bro. G., dated Baltimore, in which he informs us that he is to labor in that city for a few weeks, and that there is a good prospect of gathering and strengthening the brethren in that place. We are glad to hear of returning prosperity to that tried and faithful people. May their light shine anew to all about them. We would take this occasion to express our indebtedness to Bro. GATES for his efficient labors at the late Tent meetings in Truro, Phoenix, and Providence; he may be assured that his untiring labors and watchings, day and night, with us, are appreciated by all. May the blessing of God attend his labors wherever he may go.

The *Christian Parlor Magazine* for August contains its usual choice selections. Published by GEO. PRATT, 116 Nassau-street, N. Y.

BUSINESS NOTES.

G. B. Murphy—We do not expect to publish the "Trial of Antichrist" in a pamphlet form.

E. Weaver—Have inquired at the Post Office—found no such letter there.

A. Clapp—Both C. G. and G. C. Crane were credited \$1 each on No. 534.

E. Ballou—You are credited to 534.

J. Litch—Received.

I. C. Wellcome—The "W. W." in the paper was a mistake of the printer—it should have been M. W.

J. D. Boyer—Sent you books, to care of J. Litch, Philadelphia, on the 15th, by express.

J. Lyon—Sent you books, to care of C. Bennis, Burlington, on the 16th, by express.

D. Olmstead—Received \$2 from you June 25th, 1849, which was entered to your credit on Herald to No. 430—have received no money from you since. The \$2 you say you sent in July last directed to S. Bliss, did not come to hand. There being several S. Blisses in Boston, your letters would be less likely to reach this office than they would were they directed to J. V. H. However, as you were marked free on our books, we have marked you up to 534, and will continue.

Big Tent Meetings.

New Haven, Vt., August 31st to Sept. 7th. Champlain, N. Y., Sept. 11th to 21st. Buffalo, N. Y., Sept. 28th and onward. Rochester, the week following that at Buffalo. Full particulars will be given hereafter.

FOR THE DEFENCE.

M. Cheney..... 1 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. P. DUDLEY, Lowell, Mass., refuses his paper, owing 4 50
Total delinquencies since Jan. 1st, 1851..... 149 83

TO AID IN OUR TENT OPERATIONS.

We need help in our Missionary and Tent-meetings very much. We have been much prospered by them, but have not received an adequate pecuniary support. However, we thank our friends for their assistance thus far.

Mrs. F. Beckwith..... 2 00 | W..... 2 00

APPOINTMENTS, &c.

Notice.—As our paper is made ready for the press on Wednesday evening, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

I will preach in Nashua, N. H., Sunday, Aug. 24th; Northfield, Mass., 26th; Claremont, N. H., 29th—a conference will continue over the Sabbath. Brethren in the vicinity, I want to see you rally, as I have some business to bring before you.

[No name was attached to the above, but we presume it is from Bro. Adrian.]

Bro. J. G. Smith will preach in Manchester (Union Hall, Elm-street), Sunday, Aug. 24th.

Providence permitting, there will be a tent-meeting in Centerville (or head of the bay), Standstead, C. E., commencing Sept. 20th, and to continue a week or more. It is hoped that the brethren in this and adjoining towns will come up to this anniversary feast clad in the spirit of prayer, that the cause of God may receive a fresh impulse. A house is engaged for the accommodation of those who can conveniently furnish their own bed and board. Board and horse keeping for those who wish, on reasonable terms. All will be provided for. Bro. S. W. Thurber, B. S. Reynolds, and S. B. Reynolds, are expected to attend. The brethren who own the tent, are requested to give due notice should they want it at that time.

DANIEL BLAKE, H. D. MERRILL, F. S. DOLLOFF, Com.

The Lord willing, a Camp-meeting will be held in Elk county, Pa., on the Susquehanna river, at the junction of Drift-wood, on the old Methodist Camp-ground, to commence Sept. 11th, and to continue as long as shall be deemed for the glory of God. Elders J. F. Farrar, W. Lane, and J. D. Boyer will be present to labor. The brethren and sisters in that vicinity especially are requested to make the meeting a subject of prayer, that sinners may be converted, saints quickened, and the truth of the speedy Advent be spread abroad more extensively. By order of committee, Elders Wm. Lark, Theodore Boyer, Wm. F. Woodworth.

There will be a Camp-meeting near Waterloo, in Warner, N. H., commencing Sept. 11th, to continue a week or more. A general invitation is given. Let those who can, bring tents, &c. Those who can bring provisions, and not tents, may do so, and those who cannot bring either, will be provided for. Those who come by rail-road will stop at Waterloo or Toby's Corner. In behalf of the brethren, J. CUMMINGS, T. M. FRASER.

There will be a Tent-meeting at New Discovery, in Holderness, N. H., commencing Aug. 20th, at 10 A. M., and continue over the Sabbath. J. CUMMINGS.

There will be a Conference in Whitefield, (in the Union meeting-house), on Turner's Hill, commencing Friday morning, Aug. 23rd, and continue over the Sabbath. Bro. F. H. Berick will attend and preach the word. (In behalf of the brethren, J. C. WELLCOME.

A Tent-meeting will commence at West Derby on Tuesday, Aug. 26th, to continue over the Sabbath. As this is the only tent-meeting of Adventists in this part of the State this season, it is hoped that brethren in the vicinity will take an active interest in it, and come prepared to labor for the salvation of sinners. The location is near the head of the lake, and is pleasant and easy of access. A carriage will be in waiting each day at the wharf on the arrival of the steamer. All necessary arrangements will be made for the accommodation of those who may come from a distance. Bro. F. H. Berick, J. M. O'Rourke, and B. S. Reynolds are requested to be present. S. W. THURBER.

There will be a Camp-meeting held on the ground owned by Mr. Steel and others, five miles from Bennington, and three miles from Amherst, Vt., commencing Aug. 20th, and continue one week or more. It is hoped there will be a general gathering of Adventists throughout this and adjoining counties; that they will come full of faith and earnest prayer, that the truth of our soon coming Lord, and a preparation to meet him in peace, may be the result of the meeting. All necessary arrangements will be made for the accommodation of those who cannot conveniently bring tents. Elders J. Litch, I. R. Gates, and others will be present to labor.

J. D. Boyer, J. F. Farrar, Thos. Esworthy, R. McMuller, Joseph Eckley, H. K. Boyer, F. Swartz, Committee.

A Camp-meeting will be held near Bro. Burroughs', commencing Aug. 20th, at 3 P. M., and continue five days. Friends will please to erect tents previous to the day of meeting. Provision will be made for horses. It is hoped that a large number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding the cause. A collection will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Wilbur, W. Cornwell, Jr. Campbell.

A meeting will be held at Coburn, commencing Sept. 7, at 11 A. M., and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 P. M. Friends are invited to attend.

A Camp-meeting will commence in the Powley neighborhood Sept. 15th, at 3 P. M., and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember that a responsibility will have to be given an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Perce, and Truesdale, are invited. In behalf of the brethren, C. F. Towler, W. Jackson, D. Campbell. (Monitor & Messenger please copy the above.)

There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 20th, and continue over the Sabbath. We cordially invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, and be taken to the place, where they can procure a cheap conveyance to the camp-ground. Mr. GRANT, S. G. MATHEWSON, &c. ADANGER, Committee.

There will be a Camp-meeting at Winstead, two miles from the depot, commencing Sept. 20, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, and be taken to the place, where they can procure a cheap conveyance to the camp-ground. Mr. GRANT, S. G. MATHEWSON, &c. ADANGER, Committee.

Second Advent Big Tent Meetings.

There will be a Big Tent and camp-meeting in New Haven, Vt., commencing Aug. 30th, and to continue till Sept. 7th. Elders J. V. Himes, I. E. Jones, W. Burnham, and others, are expected to attend. The object of the meeting is to consider the great truth of our Lord's soon coming, the doctrines connected therewith, and to prepare a people for the coming of the Lord. All extraneous questions, such as gold and silver, will be left out of old acc't, and begin with the new acc't. Two regular meetings will be held, one on the Sabbath, and one on the week-day. Brethren coming from the north or south can come by the Rutland and Burlington railroads, and be left within a few rods of the ground. The fare each way will be half-price. Those who can are requested to bring their tents; ample provision will be made for those who do not, on reasonable terms. Besides, good accommodations can be had in the place, where they can procure a cheap conveyance to the camp-ground. (In behalf of the committee of arrangements, F. B. MORGAN.

Receipts from Aug. 12th to the 19th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

J. W. Withington, 560; S. W. Bartlett, 560; V. Streeter, 560; J. Burditt, 334; J. Fairbanks, 560; E. O. Clapp, 560; W. R. Rogers, 560; D. Koon, 560; D. Y. Dyer, 560; Mrs. H. Adams, 560; J. Cook, 560; S. Sutton (by R. S.), 560; Mrs. M. Walling, 560; A. Parmelee, 334; A. Cheney, 560; M. J. Towle, 560; E. Taylor, 554; T. Woodward, 534; S. Rogers, 534; H. P. Fuller, 534; S. U. Pearson, 534; J. Fairbanks, 560; H. Bump, 534; R. Andrews, 534; S. U. Pearson, 560; Mrs. D. Morehouse, 560; W. Pink, 560; J. Brewster, 560; M. Phillips, 560; J. Warner, 560; Hoosack, 560; A. Hill, 560; M. M. Smith, 560; A. Lynde, 534; D. W. Boss, 534; E. Church, 534; C. Kelsey, have balanced \$1 32 due on old acc't, and begin with new acc't; T. Godfrey, 560; W. Bellan, 560; E. Woodman, 560; E. Weaver, 541; M. A. Starr, 547; G. B. Markley, 560; H. H. Houghton, 534; J. D. Boyer, 508; T. A. Esworthy, 534; P. Knapp, 508—\$1 due; A. M. Pierce, 482—\$2 due; J. Brooks, 534; G. Vose, 534; A. B. Bart, 560; S. M. Whitney, 560; H. B. Louge, 560; A. G. W. Smith, (and G. H.) 334; S. B. Robbins, 560; J. Rogers, 560; M. D. Woodman, 560; S. B. Robbins, 560; J. Rogers, 560; S. B. Robbins, 560; S. Temple, 534; J. H. Cary, 560; I. A. Hoskins, 560—each \$1. L. Morton, 560; N. Perkins, 560; J. R. Young, 560; J. O. Tasker, 534; J. S. Rhodes, 558; J. Woodworth, 534; W. P. Rice, 560; B. Stowe, 534; M. Jackson, 560; N. H. Lyons, 560; T. Yarnel, 560; M. Chandler, 560; E. Matthews, 574; F. Lockwith, 588; E. Lynde, 560; E. Sheek, 534; E. Fetter, 560; Mrs. S. May, 560; E. D. Walker, 573; M. J. Sargent, 560; J. Walker, 560; S. Mann, 541; J. Gilfillan, 534; H. Parmelee, 560; H. Hill, 512; H. Cook, 599; H. Caswell, 534; A. W. Perkins, 526—each \$2. J. H. Piper, 560; A. G. Thomas, 560; A. Wares, 534—22 cts. for C. H.—each \$3. S. A. Green, 484; N. Thompson, 484—each \$4—G. Bangs, on acc't; J. C. Forbush and G. H. 2 vol; S. 50—each \$5—R. Starkweather, 547—\$1 50—C. Welman, 534—\$1 50.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, AUGUST 30, 1831.

NO. 3. WHOLE NO. 537.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Near the Revere House.)

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE WISH AND THE PRAYER.

BY ELLWOOD, THE FRIEND OF MILTON.

O that mine eye might closed be
To what becomes me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived within my breast;
That by each word, each deed, each thought,
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On Thee is fixed; to Thee I cry:
O, purge out all my dross, my sin,
Make me more white than snow within;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,
For that is more than I can do.

The Future Condition and Destiny of the Earth.

BY EDWARD HITCHCOCK, D. D., LL. D.,

President of Amherst College, and Professor of Natural Theology and Geology.

(Continued from our last.)

Dr. Knapp one of the most scientific and judicious theologians, thus remarks upon the passage of Peter already examined: "It cannot be thought that what is here said respecting the burning of the world is to be understood figuratively, as Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boast of scoffers, that all things had remained unchanged from the beginning, and that, therefore, no day of judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water, (Gen. 1.) and that from hence the dry land appeared; and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of judgment.—5: 10. At that time the heavens will pass away with a great noise, and the elements will be dissolved by fervent heat, and every thing upon the earth will be burnt up. The same thing is taught in v. 12. But in v. 13 Peter gives the design of this revolution. It will be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness, *i. e.*, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious.—Rev. 21: 1. This will be very much in the same way as a more perfect and an immortal body will be reared from the body which we now possess."—*Theology*, vol. 2, p. 649.

From Dr. Chalmers my extracts will be longer than are necessary to show his opinion upon this subject, because he felicitously refutes certain erroneous ideas, widely prevalent, respecting matter and spirit. "We know historically," says he, "that earth, that a solid, material earth, may form the dwelling of sinless creatures, in full converse, and friendship with the Being who made them." "Man, at the first, had for his place this world, and, at the same time, for his privilege an unclouded fellowship with God, and for his prospect an immortality, which death was neither to intercept nor put an end to. He was terrestrial in

respect to condition, and yet celestial, both in respect of character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unearthly scenes, that have no power of allurements, and certain unearthly ecstasies with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it; that God, so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw every thing that he had made, and behold, it was all very good. They forget that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that the morning stars sang together, and all the sons of God shouted for joy. They forget the appeals that are everywhere made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of worshippers. No, my brethren, the object of the administration we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt the most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

"It is, indeed, a homage to that materialism, which many are for expunging from the future state of the universe altogether, that, ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the very grave where lie the mouldered remains of the body which it wore, and there inquisition must be made for the flesh, and the sinews, and the bones which the power of corruption has, perhaps centuries before, assimilated to the earth around them, and then the minute atoms must be reassembled into a structure that bears upon it the form, and lineaments, and general aspect of a man, and the soul passes into this material framework, which is hereafter to be its lodging-place forever; and that not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity; to walk embodied among the bowers of our second paradise; to stand embodied in the presence of our God."

"The glorification of the visible creation," says Tholuck, the distinguished German divine, "is more definitely declared in Rev. 21: 1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in 2 Peter

3:7-12. The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion. According to Paul and the Revelation of John, the kingdom of God is placed upon the earth, in so far as this itself has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators; *e. g.*, Chrysostom, Theodoret, Hieronymus, Augustine, Luther, Koppe, and others. Luther says, in his lively way, 'God will make, not the earth only, but the heavens also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes.'

"I cannot but feel astonishment," says Dr. John Pye Smith, "that any serious and intelligent man should have his mind fettered with the common, I might call it the vulgar, notion of a proper destruction of the earth; and some seem to extend the notion to the whole solar system, and even the entire material universe; applying the idea of an extinction of being, a reducing to nothingness. This notion has, indeed, been often used to aid impassioned description in sermons and poetry; and thus it has gained so strong a hold upon the feelings of many pious persons, that they have made it an article of their faith. But I confess myself unable to find any evidence of it in nature, reason, or Scripture. We can discover nothing like destruction in the matter of the universe as subjected to our senses. Masses are disintegrated, forms are changed, compounds are decomposed; but not an atom is annihilated.—Neither have we the shadow of reason to assert that mind, the seat of intelligence, ever was, or ever will be, in a single instance, destroyed. The declaration in Scripture that the heavens and the earth shall flee away, and no more place be found for them, is undoubtedly figurative, and denotes the most momentous changes in the scenes of the divine moral government. If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instruments of such an event lie close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—*Lectures on Geology and Revelation*, p. 161, (4th London edition.)

Says Dr. Griffin, one of the ablest of the American divines, "A question here arises, whether the new heavens and new earth will be created out of the ruins of the old; that is, whether the old will be renovated and restored in a more glorious form, or whether the old will be annihilated, and the new made out of nothing. The idea of the annihilation of so many immense and glorious bodies, organized with inimitable skill, and declarative of infinite wisdom, is gloomy and forbidding. Indeed, it is scarcely credible that God should annihilate any of his works, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation, which sin has marred, which the polluted breath of men and devils has defiled, and which by sin will be reduced to utter ruin, will be restored by our Jesus, will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin."

"After a laborious and anxious search on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

"The words which are employed to express the destruction of the world do not necessarily

imply annihilation. Is it said that the world shall perish? The same word is used to express the ancient destruction of the world by the flood, when certainly it was not annihilated. Is it said that the world shall have an end, and be no more? This may be understood only of the present form and organization of the visible system? Is it said that the heavens and the earth shall be dissolved by fire? But the natural power of fire is not to annihilate, but only to dissolve the composition and change the form of substances."—*Sermons*, vol. 2, p. 450.

We have now examined the most important testimony respecting the future destruction and renovation of the earth; for inspiration only can certainly determine its future condition. But science may throw some light upon the changes through which it is to pass. And I now proceed to inquire whether geology affords us any glimpses of its future condition.

In the first place, geology shows us that the earth contains within itself all the agencies for its future destruction in the manner pointed out in the Bible.

Some authors have remarked that, from the earliest times, there has been a loud cry of fire. We have seen that it began with the ancient Egyptians, and was continued by the Greeks. But in recent times it has waxed louder and far more distinct. The ancient notions about the existence of fire within the earth were almost entirely conjectural, but within the present century the matter has been put to the test of experiment. Wherever, in Europe and America, the temperature of the air, the waters and the rocks in deep excavations has been ascertained, it has been found higher than the mean temperature of the climate at the surface; and the experiment has been made in hundreds of places. It is found, too, that the heat increases rapidly as we descend below that point in the earth's crust to which the sun's heat extends. The mean rate of increase has been stated by the British Association to be one degree of Fahrenheit for every forty-five feet. At this rate, all known rocks would be melted at the depth of about sixty miles. Shall we hence conclude that all the matter of the globe below this thickness (or, rather, for the sake of round numbers, below one hundred miles) is actually in a melted state? Most geologists have not seen how such a conclusion is to be avoided. And yet this would leave only about one eight hundredth part of the earth's diameter, and about one fourteenth of its contents, or bulk, in a solid state. How easy, then, should God give permission, for this vast internal fiery ocean to break through its envelope, and so to bury the solid crust that it should all be burnt up and melted! It is conceivable that such a result might take place even by natural operations. And certainly it would be easy for a special divine agency to accomplish it.—(*To be continued.*)

On the Signification of "Ktisis."—Rom. 8:19-22.

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"For the earnest expectation of the creature (*κτίσις*) waiteth for the manifestation of the sons of God. For the creature (*κτίσις*) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature (*κτίσις*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—(*Received Version.*)

Professor Stuart, in his Commentary on the Epistle to the Romans, and in the *Biblical Repository*, vol. 1, p. 363, enumerates no fewer than eleven different significations which have been attached to the term *ktisis* in the above passage. The larger part of these will not, however, require any long consideration. To name is to answer many of them. No one will be in danger now of supposing that it refers to "the souls of the planets," as Origen held, or "angels," "good" or "bad," or "Adam and Eve," or "the souls of believers," or their "bodies."

The opinion that it denotes "Christians," (either Jewish or Gentile, or Christians in gen-

eral,) though upheld by Barnes and some besides, would otherwise seem but little entitled to consideration, since in the 19th verse the *ktisis* is carefully distinguished from the sons of God, for whose manifestation it is represented as waiting. So also, after in the 22d verse representing it as groaning and traveling in pain, the apostle adds, in the 23d verse, "And not only so, but ourselves also who have the first-fruits of the Spirit." Here Christians are plainly distinguished from the *ktisis*.

To obviate this last objection, some have indeed supposed the clause, "we who have the first-fruits of the Spirit," to mean not Christians in general, but "we who are endowed with miraculous powers." Such an interpretation, however, is far fetched; for those endowments could confer no such special happiness as might be supposed to exempt their possessors from the longings common to all the children of God after a more perfect state, or afford a reason why they should be separately specified from all other Christians. If the context were not sufficient to exclude this sense, the term itself would hardly endure so forced and unwonted a signification. It never is so used, except in connection with *ktisis*, "new creature," nor is it easy to conceive how it could be.

There are, then, but three views, according to Professor Stuart's catalogue, which remain to be considered. I. That *ktisis* here refers to unconverted men in distinction from the sons of God; or, II. Mankind in general; or, III. The irrational creation.

I. In favor of the first opinion, *i. e.*, that the term in question refers to unconverted men, it is urged that it and the corresponding word *ktisis* in Rabbinic Hebrew are sometimes used derogatively, as for the heathen, or any degraded individual or class; just as in English it is vulgarly said, "The creature refused to be instructed." It is also said that *ktisis* is here put in contrast with "those who have received the first-fruits of the Spirit," and must therefore refer to the unconverted.

But it will determine us against this construction of the passage, to remember, 1st. That this, though a possible, would be a very forced rendering of the term. 2d. That the apostle does not contrast "those who have received the first-fruits of the Spirit" with the *ktisis*, but only advances from one specification to another.—"And not only so, but we who have the first-fruits of the Spirit, even we ourselves groan," &c. 3d. Nor, further, is there any reason why it should be specially predicated of the unconverted that they are subjected to frailty, while the rest of mankind are equally so.

In deciding between the two remaining opinions, (and it is between these that the great body of sound critics are divided,) nothing decisive can be argued from the term employed. Nor is the general train of thought very much affected by either interpretation. The subject of the apostle's remark is clearly expressed in the 18th verse: "The sufferings of the present time are not worthy to be compared with the glory" which shall follow. In the four or five subsequent verses, St. Paul enlarges upon the glory which shall follow at the manifestation of the sons of God, representing it as so great that the whole creation, and even Christians, are anxiously waiting for the event.

II. Shall we then understand by the whole creation here, that mankind in general are earnestly awaiting this period, or consider it a bold prosopopœia, by which the earth, the sea, and the whole of the irrational creation are represented as anxiously looking for the removal of the curse, and a participation in man's glory? Either of these views may comport in a measure with the apostle's object; which most appropriately and forcibly, we shall see hereafter.

1st. In favor of the former of these it may be said (a.) That it well agrees with the *usus loquendi*, as the term is frequently used in the New Testament for mankind only, apart from the irrational creation. Thus, (Mark 10: 6): "From the beginning of the creation (*ktiseos*) God made them male and female. For this cause shall a man leave his father and his mother, and cleave to his wife." Here the creation seems plainly to refer to the creation, not of the earth, sea, air, which are not male and female, nor yet irrational animals, but of mankind. Again, in Col. 1:23, the same terms are employed as in the 22d verse of this chapter to assert that "the gospel was preached to every creature (*passe tee ktisei*) which is under heaven;" as also in (Mark 16:15: "Preach the gospel to every creature." In these cases, "mankind" is plainly intended, not the irrational creation; and why, it is asked, may it not be so used here? "All human creatures sigh together and are in anguish even to the present time."

(b.) It is urged also in favor of this view, that such are the feelings of mankind. There is in man naturally a longing after immortality, and an expectation of a higher, better state of existence. In support of this, heathen writers are appealed to. Numerous passages from Cicero, Seneca, and other authors, have been quoted,

and easily might be multiplied, in proof of this general longing and expectation.

(c.) This sense, it is said, also well agrees with the apostle's argument, since it would tend greatly to support our hopes in the future state, that the expectation of it was universally felt by mankind, and that their frail and unhappy condition evidently pointed to it. This view of the passage is supported by McKnight, Lightfoot, Locke, Stuart, Whitby, and others.

2d. Many objections, however, are made to such an interpretation. (a.) It is urged by Tholuck that the *ktisis* is here represented as expecting a specific Scriptural event—the manifestation of the sons of God, the resurrection; not a vague, unknown immortality; that the two are altogether different, so that the desire of mankind for the one is totally different from the longing here described after the other, to which the mass of mankind do not look forward with hope.

But this objection is hardly conclusive, for, as Professor Stuart remarks, "It is not necessary for the apostle's argument to show that they look for this (a future state) in the way that Christianity would direct them to do, nor even that they have good grounds personally to expect a happier condition in future. If even the wicked who love the world are not satisfied with it, and are made to sigh after another and more perfect state, then follows the conclusion which the apostle designed to urge, *i. e.*, that God has strongly impressed on our whole race, that there is a better state, and that it is highly needed."

(b.) With more force it is objected, that it is not here the object of the apostle to prove in any way the doctrine of a future existence, but only to heighten our conceptions of this state, already firmly credited. The theme is, "our present sufferings are not worthy of comparison with the glory which shall follow." The force of subsequent passages, according to Professor Stuart's supposition, is to prove a truth fully believed in. But according to the other opinion, *i. e.*, that the whole fabric of nature is to be renovated in sympathy with this manifestation of the sons of God, our conceptions of future glory are heightened, and present sufferings shown unworthy of comparison with it.

(c.) A further objection is drawn by Mr. Hodge from the 20th verse: "For the creature was made subject to vanity, not willingly, but by reason of him [that is, God, according to Mr. H.] who hath subjected the same in hope that the creature should be delivered," &c. It is argued that it cannot be said of man, that he was brought into his present state not by his own act or willingly. "Nothing approaching this can be said of the world of sinners." But this is strained. For however voluntarily he committed that which subjected him to this state of frailty, yet this frailty was the unwished-for effect of his own conduct.

(d.) There is, however, a different construction of this verse, much to be preferred on many accounts to the common one, and offering a far more forcible objection to this interpretation.—Let the passage be read thus: "The longing expectation of the creature waiteth for the manifestation of the sons of God, (for the creature was made subject to vanity, not willingly, but by reason of him who subjected it,) in hope that the creature," &c. Thus the *ktisis* is represented as waiting in hope, having been subjected to frailty by the evil conduct of man. This better accords with the general Scripture representation: "Cursed is the ground for thy sake."—"Because they have transgressed the law, therefore the curse hath devoured the land." "How long shall the land mourn, and the herbs of every field wither for the wickedness of them that dwell therein?" Thus regarded, this verse will offer a very serious difficulty to Professor Stuart's reading of *ktisis*; for if he who subjected the *ktisis* be man, the *ktisis* subjected must, it should seem, be something besides man, the irrational creature, primarily at least.

(e.) Again, it is a strong objection to this view of the term, and has been remarked in considering another interpretation, that a very clear distinction is made between the *ktisis* and Christians. Thus, in the 19th verse, it is represented as "waiting for the manifestation of the sons of God." "The whole creation groaneth and travaileth in pain together until now, and not only so, but ourselves also." Surely, this must forbid the idea that *ktisis* here not only embraces but is very largely made up of the sons of God.

(f.) Further, the representation here is that the *ktisis* shall partake of the glorious liberty of the sons of God; for it is plain the apostle does not mean to assert that the most of mankind were expecting to partake of it, only to be disappointed. But it is not the case that mankind as a whole will participate in the felicities of heaven.

III. We come, then, at length, to consider the interpretation which supposes this term to mean the irrational creation as a whole. This is on many accounts greatly preferable to the one last mentioned. It is the most obvious and generally received opinion; is the view of Chrysostom, Theodoret, and others among the early com-

mentators; Erasmus, Grotius, and Luther, in the sixteenth century, and Platt, Tholuck, Scott, and Hodge, of the present day.

It also seems to give a more appropriate and dignified sense to these verses. To heighten our conceptions of the glorious period to which he refers, the apostle, by a prosopopœia well suited to the strength of his vigorous ideas, represents the whole creation with outstretched neck awaiting the removal of the curse, and watching for the manifestation of the sons of God. How sublime a sense is this. How frigid the others we have examined, compared to it.

And it well coincides with the general representations of Scripture, which constantly speak of nature as sympathizing in the glory of man. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them." So also in Rev. 21:1: "I saw a new heaven and a new earth." If, as Professor Stuart insists, we must take this language as merely figurative, and not at all to be literally fulfilled, it may be replied that there can be nothing improper in construing St. Paul's representation as equally metaphorical. But however figurative some of these passages may be, taken in connection with others, they teach a renovation of the earth corresponding to the future holiness of the redeemed.

Thus Heb. 12:26, 27: "He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain." Again in the second of Peter, (3:12, 13): "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Let this language be considered in connection with Acts 13:21, where "the restitution of all things" is spoken of. This renovation of physical nature is to be as real and literal, then, as the destruction of the old world by water. Yet Professor Stuart would avoid the force of these passages by saying, "To draw the conclusion that a new creation of the heaven and the earth means here a new literal creation made out of the old one, and differing from the first only in degree of perfection, would be the same as to argue that because the Bible represents a Christian man as being born again, raised from the dead, created anew, therefore his spiritual change in regeneration is to be regarded as being literally one."

If indeed the doctrine of the renovation of the earth needed confirmation after the passages which have been adduced, reference might be made to the universal belief of the Jews on this point. Or it might be said that since the beginning of time, no particle of matter has ever been annihilated; that we might safely believe therefore that the world will ever exist in some state; that geology shows us that it has already undergone a series of improving changes, and that consequently it seems highly probable that after a more thorough purification by fire, it shall exhibit a beauty and order to which it has not yet attained. It is not asserted who shall then inhabit this world, further than that there-in shall dwell "righteousness;" that physical nature shall sympathize and partake in the glory of God, as she has long been subjected to vanity by the fall of man.

It has been objected that the figure is too strong, unnatural, unlike the apostle. But it certainly is one that is constantly occurring in the sublimest parts of the sacred writings.—"Let the heavens rejoice, and let the earth be glad." "Let the field be joyful, and all that is therein." "Then shall all the trees of the wood rejoice." "The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands." One of the most chaste and eloquent of modern writers, Robert Hall, in the so much admired passage in his sermon on the death of the Princess Charlotte, carries out to a greater length the same kind of figure; when speaking of the loss of a single soul, he says, "Were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

Finally, it is urged by Professor Stuart, that by this interpretation, Christians are represented as in a frail and dying state, and earnestly desiring to be delivered from it; so also is the natural world, yet the world of rational beings in general who are not regenerated are not even mentioned. This objection has weight.

IV. The fairest way seems to be to regard *ktisis* as signifying the irrational creation inclusively and primarily, but not altogether to the exclusion of human beings; who also join in the universal anxiety of expectation. None of the difficulties belonging to an exclusive application of this term to men as distinct from the rest of

creation will apply to this interpretation. Two only of the objections could be supposed to do so; namely, those marked (e.) and (f.)

In regard to the former, *i. e.*, that in the 19th and 23d verses, a distinction is taught between the *ktisis* and believers, and therefore that we may not adopt any interpretation of *ktisis* which will embrace them, if it be considered that believers form but a small part of mankind, and mankind only a small part of the creation, it can afford us no surprise that they should be brought out from so subordinate a position, and their feelings as a distinct class recorded.

In regard to the only remaining difficulty (f.)—that the *ktisis* is represented impliedly as actually partaking of the glorious liberty of the sons of God,—it will be sufficiently true of the *ktisis* as a whole fully to justify the remark,—of the irrational creation entirely, and of all the good who form the type of humanity.

This view of the sense of the above term seems free from every objection, and furnishes the sense most exactly in accordance with the general views of the apostle and the scope of this particular passage.

Baptist "Christian Review" for July, 1851.

A Corrupt Church.

The London correspondent of the New York Herald has some remarks on the Establishment, which are no doubt as just as they are severe. We make a long extract, but well worthy a careful perusal:

It is hardly credible, yet it is the fact, that the shameless Bishops of the Church of England have put forth a claim on Parliament, and called for the building of six hundred more established churches, on the pretence of what they call the "spiritual destitution of the people." They do this—they call for the erection of more churches—while the churches they already have are half deserted, and in many parts of the country, falling to decay. They do this, while universal contempt and disgust frowns upon those arrogant and presumptuous prelates, for their oppression, their cupidity, their luxurious pride and indolence, for their disputes and wranglings among themselves, and with the inferior clergy. They call for six hundred more churches, and for two millions sterling to erect them, while the people stay away from shut-up temples, and desert them in disgust. Sir B. Hall, the member for Marylebone, opened boldly to view the corruptions of this moral ulcer, on the night of the 2d ult., in Parliament. It has been shown that out of about four millions of annual revenue in the hands of this church, the prelates, deans, and proud drones, who do nothing, living idly and luxuriously, pocket all but about £240,000, which goes to poor pittances of fifty, seventy, or one hundred pounds a year, to the lower and working clergy—the poor journeymen, whom they hire to do the work for them, and whom they grind down to the lowest wages, with more severity than the most cruel extortioners. Many persons have accused Pope Pío Nono of short sightedness and want of sound judgment and discretion, in throwing, as he did, at the time he did, the apple of ecclesiastical discord into the realm of England. He showed his discretion—he showed a keen perception—he chose the fit and proper time—the time when pride should be humbled, and insolence, audacity, blindness, arrogance, and pride should receive a check and a push towards the downward declivity of well earned destruction. He will deserve the praise of posterity for this act; and when all his faults are forgotten, this one act, this kick upon the unmentionable part of fat and luxurious prelates, guilty of unmentionable corruptness and idle usefulness, will be forever remembered to his praise. Fall they must, the system of cupidity, meanness, and injustice, of robbery and extortion, must crumble to pieces. Rottenness cannot stand upright. It only requires the concentration of the public mind upon this speck of pollution—it only requires the public to lift up its voice, to fix its scornful gaze upon the monster, and he will shrink, appalled with shame and confusion, from the scrutinizing eye of an indignant people. Talk of slavery in America! The poor and famished curates of the Church of England, in England, are more servile, more debased, and more suffering, than the poorest slave in America; and the high churchmen—the men who feed them scantily out of the millions they devote to pomp and pride—are more harsh and cruel to them than the most cruel of negro drivers.

The system of the Church of England is curious. The king creates the bishops, with millions of revenues attached to their office, and the nobility and aristocracy give the livings.—Then those nobles and sprigs of nobility and branches of the aristocracy, being made priests, and obtaining large incomes, besides their fixed revenues and the lands owned by the church, also gathering a tenth of all the agricultural produce of the kingdom—these few noble priests, thus enriched and well provided for

(and made priests only in order to be well provided for)—these men, honored with wealth and high ecclesiastical titles, hire the poor clergy—the journeymen curates—to do all the “spiritual” work, as they call it, giving them not enough to live upon, but merely enough not actually to starve. So low do they grind them, that even a common draper’s assistant—a counter-skipper, as you call him in New York—receives as much again in salary as a curate, in the average, receives throughout the United Kingdom. Such is the system—a tremendous system of mercenary occupation of property and wealth, gathered originally and intended for the poor and destitute, and now perverted to the pensioning and support of a proud aristocracy and their offspring. So base, mean, and vile is the system, that these pensions—livings, as they are called—this church property, or portions of it—the privilege of receiving a large income from church revenue—is actually, as a common thing, put up to auction and sold in the shambles; and anybody—a Turk, an atheist, a dog even—may buy this rich fat living—the cure of souls—if he has money enough to outbid the other bidders. Thus they sell souls by wholesale in England, selling whole parishes at once, to any bidder, by the auctioneer’s hammer. Many persons in America will hardly believe this; they will think it is political scandal and party exaggeration. But so unblushingly is the thing done, so true it is, that the bishops themselves, and the high churchmen in Parliament, literally proposed, by the mouth of the Marquis of Blandford, in a solemn address to the Queen, to put up to a public sale three hundred livings; or advowsons belonging to the Lord Chancellor, in order to raise one million of money to aid in the erection of six hundred new churches! Thus the cure of souls—whole masses and populations of souls—throughout England, are offered for sale by auction, by the bishops, and prelates, and Church of England generally, in order to build certain useless showy buildings. This is a fact on record.—*Vide* the debates in Parliament of July 1st, 1851. Crime and corruption can hardly go before this. Yet, in England, the churchmen would actually laugh a man to scorn who should take any notice of this, or think it wrong. So hardened is crime. In the same Parliament, on the self-same night, the pious Sir R. Inglis defended the luxury, pride, and wholesale robbery by the high prelates and church dignitaries, against the speeches of Mr. Hume and Sir B. Hall, by saying that the revenue and unwieldy incomes these men appropriated were their “vested rights”—that is to say, in other words, that long custom and habit have, by mere duration of time, converted evil into good, and turned wrong into a right. This is the common way of viewing the subject in England. The English as a nation, are as wise and sensible as other nations. Yet, in this matter, they have lost the perception and distinction of right and wrong.

Localities in Rome.

The Tarpean Rock seems an absurd fable—its fatal leap the daily sport of infants—but in all ancient cities the same glaring discrepancy between ancient and modern altitudes is presented, and especially, we hear, at Jerusalem. The seven hills whereon Rome was built are all distinguishable, visible to-day; but they are undoubtedly much lower than at first, while all the intervening valleys have been filling up through centuries.

Monkish traditions say that what is now the basement of the Church of Sts. Peter and Paul (not the modern St. Peter’s) was originally on the level of the street, and this is quite probable; though I did not so readily lubricate the stories I was told in that basement to-day of Sts. Peter, Paul, and Luke having tenanted this basement, Paul having lived and preached here the first two years of his residence in Rome; and when they showed me the altar at which Saint Paul was wont to minister, I stopped short and didn’t try to believe any more. But this soil is thickly sown with marvels and very productive.

St. Peter’s, or at least its Dome, was in sight through the greater part of the last eleven or twelve miles of our journey to the city; from most other directions it is doubtless visible at a much greater distance. I have of course seen the immense structure afar off, as well as glanced at it in passing by night; but I am not yet prepared to comprehend its vast proportions. I mean to visit it last before leaving Rome, so as to carry away as unclouded an impression of it as possible.

Of the three hundred and sixty-five churches of Rome, I have as yet visited but four, and may find time to see as many more of the most noteworthy. They seem richer in sculpture, porphyry, mosaic, carving, tapestry, &c., than anything elsewhere well can be; but not equal in architecture to the finest churches in Genoa, the Cathedral at Pisa, and I think not externally to Notre Dame at Paris. Indeed, though

large portions of the present Rome are very far from ruinous, and some of them quite modern and fresh looking, yet the general architecture of the city is decidedly inferior to that of Genoa, and I should say even to that of Leghorn. In making this comparison, I of course leave out of the account St. Peter’s and the churches of both cities, and refer mainly to private architecture, in which Rome is not transcendent—certainly not in Italy. The streets here are rather wide for an Italian city, but would be deemed intolerably narrow in America.

H. Greely.

Pompeii.

Forty years after the discovery of Herculaneum, another city, overwhelmed at the same time, was “destined to be the partner of its disinterment, as well as of its burial.” This was Pompeii, the very name of which had been almost forgotten. As it lay at a greater distance from Vesuvius than Herculaneum, the stream of lava never reached it. It was inhumed by showers of ashes, pumice, and stones, which formed a bed of variable depth, from twelve to twenty feet, and which is easily removed; whereas the former city was entombed in ashes and lava to the depth of from seventy to one hundred feet. With the exception of the upper stories of the houses, which were either consumed by red hot stones ejected from the volcano, or crushed by the weight of the matter collected on the roofs, we behold in Pompeii a flourishing city, nearly in the state in which it existed eighteen centuries ago! The buildings, unaltered by newer fashions; the paintings undimmed by the leaden touch of time; household furniture left in the confusion of use; articles even of intrinsic value abandoned in the hurry of escape, yet safe from the robber, or scattered about as they fell from the trembling hand which could not stop or pause for the most valuable possessions, and, in some instances, the bones of the inhabitants, bearing sad testimony to the suddenness and completeness of the calamity which overwhelmed them. In the prison, skeletons of unfortunate men were discovered, their leg bones enclosed in shackles, and are so preserved in the museum at Portici.

I noticed, said Mr. Simond, a striking memorial of this mighty eruption, in the Forum, opposite to the temple of Jupiter; a new altar of white marble, exquisitely beautiful, and apparently just out of the hands of the sculptor, had been erected there; an enclosure was building around; the mortar just dashed against the side of the wall was but half spread out; you saw the long sliding stroke of the trowel to obliterate its own track—but it never did return; the hand of the workman was suddenly arrested; and after the lapse of eighteen hundred years, the whole looked so fresh that you would almost imagine the mason was only gone to his dinner, and about to come back immediately to finish his work! We can hardly conceive it possible for an event connected with the arts of former ages, even to happen in future times, equal in interest to the resurrection of these Roman towns, unless it be the re-appearance of the Phœnician City of the Plain.

Ewbank’s Hydraulics.

“Come unto Me.”

Christ has said, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” All ye that are weary! What can sound more consoling to the poor pilgrim travelling through this world on his way to a better. How sweet to feel that when bowed down with sorrow and affliction we may go to him, and trusting to his love may receive that consolation that can never come from an earthly source.—Perchance you have watched by some loved one’s couch for the last faint spark of life which feebly glimmered and soon went out, and felt that your earthly treasure was taken from you. When almost crushed by your load of woe, and a feeling of loneliness and despair comes over you, if you but listen for an instant you will hear his gentle voice saying, “Come unto me, and I will give you rest.” Does not a feeling of sweet peace steal into your soul, and you learn to say with the heart, as well as lips, “Thy will be done.” But when Christ has bled and died, and suffered the death of the cross, how dare we murmur at the trials he sends, to chasten and subdue our rebellious wills. That is a beautiful belief of the ancients, “That only whom the gods love they chasten,” and God so loved the world that he gave his only begotten Son to die that they might be saved.

To the Christian, fainting in his walk through life, the same invitation is extended. The path of duty may seem steep and rugged; the world may sneer, and trials and dangers beset us on every side, then look to him for aid.—And there is a peace which cometh from a high and holy source, which the world can never take away? While you toil and labor on, Christ’s words will comfort and console, Come unto me.

The old man who has tried the world, and found how unsatisfying it is with its deceitful pleasures, who has passed through many trials, and well nigh bent beneath the weight of many sorrows, does he not find sweet consolations in that voice calling him to enter into that rest which he has in vain striven to find in any other source? He suffers us to try each path, and realize for ourselves that though the gay scene may dazzle for the time, and entice us away with its glittering joys, it is gone in a moment, and leaves a pang behind. The ruby wine as it sparkles and foams before us tempts us, and we yield perchance, filled with a noisy mirth which has no duration. But when the excitement is past, we feel our degradation, and sorrow that we had not sooner accepted the kind invitation. It is still ours if we will but embrace it, but we must go to him, for he has said, Come unto me.

And you who have never known the blessedness of casting your burden upon him, will you not now come, and bowing lowly at his feet, give up your all of worldly gains and hopes, to feel the cheering hope of resting upon him? Christian Witness and Advocate.

Meditations.

“Him that cometh unto me I will in no wise cast out.”—John 6:37.

In no wise! How broad is the door of welcome! “God,” says a holy writer, “is like one on his knees, with tears in his eyes and extreme fervor in his soul, beseeching the sinner to be saved.” He met the prodigal son half way.—Ere the ungrateful wanderer could stammer forth, through penitential tears, the confession of his sins, the arms of mercy were around him. The prodigal thought of no more than the menial’s place; the father had in readiness the best robe and the fatted calf. “There is no such argument,” says Bishop Reynolds, “for our turning to God, as his turning to us.” He has the first word in the overtures of mercy. He refuses none, he welcomes all; the poor, the wretched, the blind, the naked, the burdened, the heavy-laden; the hardened sinner, the aged sinner, the daring sinner, the dying sinner—all are invited to the conference: “Come now, and let us reason together.” The most parched tongue, that laps the streams from the smitten rock, has everlasting life. “When we forgive, it costs us an effort; when God forgives, it is his delight.” From the battlements of heaven he is calling after us: “Turn ye! turn ye! Why will ye die?” He seems to wonder if sinners have pleasure in their own death. He declares, “I have none.”

My soul, hast thou yet closed with the gospel’s free invitations? Have you gone, just as you are, with all the raggedness of nature’s garments, standing in your own nothingness, feeling that you are insolvent, that you have “nothing to pay,” already a bankrupt, and the debt always increasing? Have you taken hold of that blessed assurance, “He is able to save unto the uttermost? Are you resting your eternal all on him who has done all and suffered all for you; leaving you, “without money and without price,” a free, full, unconditional offer of a great salvation? Say not your sins are too many, the crimson dye too deep. It is because you are a great sinner, and have great sins, that you need a great Saviour. “Of whom I am chief,” is a golden postscript to the “faithful saying.”

Do not dishonor God by casting doubts on his ability or willingness. If your sins are heinous, you will be all the greater monument of grace. You may be the weakest and unworthiest of vessels; but remember there was a niche in the temple for great and for small, for “vessels of cups” as well as for “vessels of flagons.” Ay, and the smallest vessel glorifies Christ.

Arise, then, and call upon thy God! We cannot say, with the king of Nineveh, “Who can tell if God will turn?” He is “turning” now; importunately pleading, and averring on his own immutable word, that he “will in no wise cast out.” “Though ye have lain among the pots, ye shall be as doves, whose wings are covered with silver, and their feathers with yellow gold.” Close without delay with these precious invitations, that so, looking up to a reconciled God and Father in heaven, you may even this night say, “I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety.”

A Fiery Trial.

There is one way, which, to many, proves a fiery trial. The hardest of all to be endured, in which many make shipwreck of their souls—their all. God grants uninterrupted prosperity. He who, in the midst of wealth, and all the temptations wealth brings with it, can keep himself humble and low before the cross and feel himself still a sinner, saved by grace, has especial reason to be thankful. For here is the quicksand in which so many have sunk—here the by-path where so many have turned aside and perished.

Continually in his ears will be sounding the voice of Demas, “here is a silver mine and

some digging in it for treasure; if you will come, with a little pains you may richly provide for yourself.” And he needs as constantly to give Christian’s answer, “Not I. I have heard of this place before now, and how many there have been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.”

If the voice is listened to, their end is the same now as in the Pilgrim’s time. “Now whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the damps that commonly arise, of these things I am not certain. But this I observed, that they were never seen again in the way.”

Riches are a fearful trust, temptations within and temptations without are doubled, and diligence and watchfulness are necessary. “Give me neither poverty nor riches,” is the prayer of true wisdom.

The Indwelling Word.

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labor.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savory promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of Scripture in the memory will aid your devotion, by awakening right feelings, suggesting reasonable requests, and prompting to suitable expressions.—Thus you join “the Word of God and prayer.”

When you retire to rest or lie awake during the night-watches, or sit beside the sick or dying, you may taste the sweetness of many a gracious promise, and may say, “In the multitude of my thoughts within me, thy comforts delight my soul.”

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the benighted mariner.

Oh, be persuaded to make it a part of every day’s duty, to commit to memory at least one new verse; and fail not to store up like treasures in the minds of your beloved children.

Religious Declension Progressive.

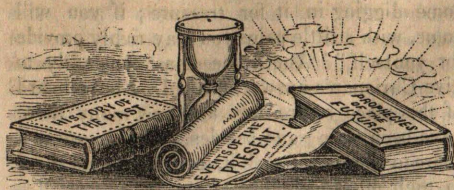
Dr. Pound, in his sermon, contained in the June number of the “National Preacher,” remarks:

“Fatal declensions in religion are not ordinarily accomplished at once. The fearful descent is not passed over at a bound. The first step in the delusion is slight—scarcely perceptible. The next is greater, till Christian character is at length forfeited and hope is gone. A young Christian—a recent convert—a recent professor of religion—with high hopes—neglects partially his secret devotions. His closet duties are from time to time omitted. Next he is found to neglect stated meetings of the church. Next, the company and conversation of Christians are shunned, and the company of the ungodly is frequented. Next, you hear of him as mingling in some scene of pleasure and amusement, and it is not long, ordinarily, before this man can swear with the profane, and drink with the drunken, and laugh at the censures of the church, and set his brethren at defiance. How often has all this been acted over in the evangelical churches of our own country! How often, alas! have my own eyes seen it and wept over it in secret places!”

A Happy Frame of Mind.

To be calm and cool in inferior things is better than zeal. “A man of understanding is of an excellent spirit;” in the Hebrew, a cool spirit. Injuries do not fret him into a flame, neither does any occurrence heat him into any height of joy, grief, or anger. Who more temperate in these things than Moses? But set this holy man to pray, and he is all life and zeal; indeed, it is one excellency of this fervency of spirit, that it allays all sinful impatience. David’s fervency in prayer for his child, when alive, made him bear the tidings of his death so patiently. We hear not an angry word that Hannah replies to her scolding companion Peninnah, and why? Because she had found the art of easing her troubled heart in prayer. Why need she contend with her adversary, who could be wrestling with God to espouse her quarrel; and were there nothing else to commend fervency of spirit in prayer, this is enough, that, like David’s harp, it can charm the evil spirit of our passions, which, in their excess, the saint counts great sins, and finds them grievous troubles.

Our greatest glory is not in never falling, but in rising every time we fall.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 30, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

GRAMMAR

OF

Prophetic Interpretation.

(Concluded from our last.)

[In this number we repeat, with other definitions and laws, those given in the preceding articles, for the convenience of those who may wish for them in a single paper.]

1. THE GRAMMAR of any science, is a development of the laws by which it is governed.

2. BIBLICAL EXEGESIS and SACRED HERMENEUTICS, are terms applied to the science of interpretation, or of learning the meaning of Biblical words and phrases.

3. THE USUS LOQUENDI, is the usual mode of speaking. When applied to the Scriptures, it denotes the general scriptural use of words.

4. To learn the meaning of scriptural terms, their general use must be ascertained, by comparing their contexts in the several places of their occurrence.

5. PROPHECY is the prediction of an event before it transpires.

It sometimes denotes a book of prophecies, (Rev. 22:18); and sometimes a history.—2 Chron. 9:29.

6. CONSECUTIVE PROPHECY gives the succession of future events in the order in which they will transpire. Examples.—See Dan. 2d, 7th, 8th, 11th, and Rev. 6th and 7th, 9th to the 11th; 12th and 15th, &c.

7. DISCURSIVE PROPHECY presents future events, irrespective of the order of their occurrence. Examples.—ISAIAH and the minor prophets.

8. CONDITIONAL PROPHECY is where its fulfilment is dependent on the compliance of those to whom the promise is made, with some condition on which it is given. Conditional prophecies are of two kinds—(a) In the first, the conditions are clearly expressed. Examples.—Lev. 26:3, 4, 14-16; Deut. 28:1, 2, 15; Jer. 7:3-7, &c.

(b) In the second, the conditions are implied. Examples.—See Jer. 18:7-10; Jonah 3:5-10.

9. UNCONDITIONAL PROPHECY is where the prediction is of such a nature, that its fulfilment is not dependent on any compliance with expressed or implied conditions. Examples.—See Isa. 60:3, 15-22; Ezek. 26:2-6.

10. A VISION is a revelation from God supernaturally presented. Future events are made to pass before the mind of the seer, as if actually transpiring. Examples.—See the prophecies of ISAIAH, AMOS, OBADIAH, &c.

11. A SYMBOLIC VISION, is where the future events instead of being presented to the mind of the prophet, are represented by analogous objects. Examples.—The prophecies of EZEKIEL, DANIEL, ZECHARIAH, and JOHN, are of this kind.

12. A LITERAL PROPHECY is where the prediction is given in words used according to their primary and natural import. Examples.—Num. 14:21-35; Jer. 25:1-33.

13. PROPHECY is figurative when it abounds in tropes, as in much of ISAIAH and the minor prophets; and it is symbolic, when symbols instead of the objects themselves are presented—as in DANIEL and JOHN.

14. POETRY is writing thus constituted by the metrical or rhythmical structure of its sentences, and is not necessarily any more figurative or obscure than prose writing. It is also a term sometimes applied to the language of excited imagination and feeling.

The Poetry of the Bible consists in Hebrew parallelisms, where the idea of the preceding line is repeated, or contrasted, as the case may be, in the succeeding one. Examples.—See the Psalms, ISAIAH, and other prophets.

15. HIGHLY FIGURATIVE, or SYMBOLIC PROPHECIES—the laws and use of Tropes and Symbols being understood—are not necessarily more equivocal, enigmatical, or obscure, than those which are literal.

16. LITERAL FULFILMENT of prophecy, is prophecy fulfilled in accordance with the grammatical interpretation of its language.

17. LITERAL INTERPRETATION, when technically applied to the interpretation of prophecy, is not opposed

to tropes or figures of speech, but to spiritual interpretation. It interprets the language of the Scriptures, as similar language would be interpreted in all other writings.

18. SPIRITUAL INTERPRETATION (so called), seeks in the language of Scripture a meaning that is not expressed by any of the ordinary rules of language. It sets at defiance all the laws of language; and makes fancy the interpreter of prophecy. "It subjects clear predictions to an exegetical alchemy that effectually subtilizes and evaporates their meaning."—Bush.

19. ULTRA LITERAL INTERPRETATION, is a disregard of the peculiarities of symbols and of the several kinds of tropes—understanding them as if they were literally expressed.

20. SYMBOLS and TROPES are literally explained, when interpreted in accordance with the grammatical laws which respectively govern their use.

21. PROPHETIC SYMBOLS are real or imaginary objects, representative of agents or objects possessing analogous characteristics. All agents or objects seen in symbolic visions are symbols. The inspired explanations of symbols are always literal, except when they are affirmed to be the same as some other symbol which represents the same object, as in Rev. 17:9.

22. LAWS OF SYMBOLS—unfolded by DAVID N. LORD, Esq., of the N. Y. Theological and Literary Journal—the result of an analysis, and comparison of the several symbols with their inspired explanations:

I. "The Symbol and that which it represents resemble each other in the station they fill, the relation they sustain, and the agencies they exert in their respective spheres."—Lord.

II. The Symbol and that which it represents are of the same, or they are of different species kinds or rank, according to the nature and use of the symbol.

III. "When the Symbol is of such nature, or is used in such a relation, that it can properly symbolize something different from itself,—then the representative and that which it represents, while the counterpart of each other, are of different species, kinds, or rank."—Lord. Example.—Dan. 7:3, beasts—v. 17, governments.

IV. "Symbols that are of such a nature, station, or relation, that there is nothing of an analogous kind that they can represent, symbolize agents, objects, acts, or events of their own kind."—Lord. Example.—Dan. 7:9.

V. "When the Symbol and that which it symbolizes differ from each other, the correspondence between the representative and that which it represents, still extends to their chief parts; and the elements, or parts of the symbols denote corresponding parts in that which is symbolized."—Lord.

VI. "The Names of Symbols are their literal and proper names, not metaphorical titles."—Lord.—excepting the titles of Christ, &c.

VII. "A single agent in many instances, symbolizes a body and succession of agents."—Lord.

VIII. Symbols of the same kind, and used in the same relations, always represent one class of objects; and when the office of a symbol has been once shown, the same symbol, similarly used, always fills a like office. They are never used arbitrarily.

IX. While like symbols represent like objects, the same agents are often indicated by different symbols.

23. INSPIRED EXPLANATIONS OF SYMBOLIC REPRESENTATIONS:

Ancient of Days—The Most High.—Dan. 7:9, 22. Candlesticks—Churches.—Rev. 1:20. Carpenters—Destroyers of governments.—Zech. 1:21.

Days—Years.—Num. 14:34; Ezek. 4:4-6.

Horns, of a wild beast—Kings or kingdoms succeeding to a divided empire.—Dan. 8:22 and 7:24.

Heads, of a wild beast—Kings or forms of government.—Rev. 17:9, 10.

Image, of different metals—A succession of governments.—Dan. 2:37-42.

Incense, or odors—Prayers.—Rev. 5:8 and 8:4. Lamb, the—Christ.—Rev. 5:6, 9, 10.

Lamb's wife—Risen saints.—Rev. 19:7, 8.

Lake of fire and brimstone—The place of the second death.—Rev. 20:15.

Likeness of a man—The Lord.—Ezek. 1:26, 28, and 8:2, 4.

Linen, fine and clean—Righteousness of saints.—Rev. 19:8.

Mountains—Kings, or forms of government.—Rev. 17:9, 10.

New Jerusalem—The redeemed Church, or the Bride, the Lamb's wife.—Rev. 21:9, 10.

Revivification of dry bones—Resurrection of the dead.—Ezek. 37:11, 12.

Roll, a flying—A curse.—Zech. 5:2, 3.

Stars—Angels, i. e., messengers of the churches. Rev. 1:20.

Souls of martyrs living again—The first resurrection.—Rev. 20:4, 5.

Stone, becoming a mountain—Kingdom of God.—Dan. 2:45.

Waters—Peoples.—Rev. 17:15.

Wild Beasts—Governments.—Dan. 7:17.

Woman—A city.—Rev. 17:18. Explained to be a church.—21:9, 10.

24. TROPES are figures of various kinds, used to illustrate the subjects to which they are applied.—They embrace the Simile, Metaphor, Prosopopœia, Apostrophe, Synecdoche, Allegory, &c.

25. LAWS OF FIGURES.—(a.) "The terms in which they are expressed are used in their ordinary and literal sense."—Lord.

(b.) "The agents or objects to which figures are applied are always expressly mentioned. Figures, in that respect, differ wholly from symbols, which never formally indicate, unless an interpretation is

given, who the agents, or what the objects are which they represent."—Lord.

(c.) "The figurative terms are always predicated, or are employed in affirming something of some other agent or object; and are therefore either nouns, verbs, adjectives, or adverbs."—Lord.

(d.) "As their terms are used literally, the figure lies when they are employed in an unusual manner, simply in their being applied to objects to which they do not properly belong."—Lord.

(e.) "They are used accordingly in all such cases for the purpose of illustration, and their explication is accomplished, not by assigning to them some new and extraordinary meaning, but simply by conjoining with them the terms of a comparison which expresses the relation in which they are employed."—Lord.

(f.) "It is in metaphors and personification only that acts and qualities are ascribed to agents and objects that are incompatible with their nature; or do not properly belong to them."—Lord. Theo. & Lit. Jour., vol. 1, p. 354.

26. A SIMILE, or comparison, is an affirmation that one agent, object, or act, is like, or as another—there being a real or imaginary resemblance. Sometimes only the mere fact of a resemblance is affirmed. At others, the nature of the resemblance is indicated. Examples.—"As for man, his days are as grass." Psalms 103:15. "Whose garment was white as snow." Dan. 7:9.

27. ANTITHESIS is a contrast, or placing in opposite lights, things dissimilar. Example.—"The wicked are overthrown and are not; but the house of the righteous shall stand."—Prov. 12:7.

28. A METAPHOR is a simile comprised in a word without the sign of a comparison. It is an affirmation of an object, incompatible with its nature—i. e., it affirms that an object is, what literally it is only like; or attributes to it acts, to which its acts only bear a resemblance.

Examples.—"He is the Rock."—Deut. 32:4. "Her gates shall lament and mourn."—Isa. 3:25.

A metaphor may be a simple affirmation of what an object is, or it may embrace "the agent, the act, the object, and the effect of an action."—Lord.

(a.) When an object is affirmed to be what it only resembles, that of which the affirmation is made is always literally expressed.

(b.) "When a nature is ascribed to an object that does not belong to it, the acts or results affirmed to it are proper to that imputed nature, not to its own."—Lord.

(c.) "The meaning of a metaphorical passage is precisely what it would be if a comparison only were affirmed."—Lord.

29. AN ELLIPTICAL METAPHOR is where the figure is incomplete. An object, instead of being affirmed to be what it only resembles, is introduced by the name proper only to that resemblance. The literal name of the object and the affirmation to complete the figure are to be supplied.

To find the meaning of an elliptical metaphor, trace the word through the Bible, and find to what object such metaphorical term is applied.

Example.—"And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people."—Isa. 11:10.

Explanation.—"I [Jesus] am the Root and the offspring of DAVID."—Rev. 22:16.

30. PROSOPOPŒIA, or PERSONIFICATION, is an address to an inanimate object, as if it were a person, and had intelligence.—Lord.

Example.—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."—Deut. 32:1.

31. AN APOSTROPHE is a digression from the order of any discourse, and a direct address to the persons of whom it treats, or to those who are to form a judgment respecting the subject of which it treats.—Lord.

Example.—"Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah."—Isa. 1:10.

32. AN ALLEGORY is a narrative in which the subject of the discourse is described by an analogous subject, resembling it in its characteristics and circumstances—the subject of which it is descriptive being indicated in its connection.

Examples.—See Ezek. 31:3-9; Psalms 80:8-16; Judges 9:8-15.

Past historical events, instead of supposititious ones, are sometimes used for illustration. When thus used they serve as allegories, without affecting their original historical significance.

Examples.—Gal. 4:22-31. See also Rom. 9:7, 8; 1 Cor. 9:9, 10, and 10:11.

33. A PARABLE is a similitude taken from natural things, to instruct us in the knowledge of spiritual.

Examples.—Matt. 13th and 21:28-41.

The Parable differs from the Allegory in that the acts ascribed are appropriate to the agents to which they are attributed. In the Allegory, acts may be ascribed to real objects which are not natural to those objects.

Example.—See Judges 9:7-15.

The Parable is sometimes used to denote a prophecy (Num. 23:7); sometimes a discourse (Job 27:1); sometimes a lamentation (Micah 2:4); sometimes a

proverb or wise saying (Prov. 26:7); and sometimes to indicate that a thing is apocryphal.—Ezek. 20:49. The terms parable and allegory, are often wrongfully applied.

34. A RIDDLE is an enigma—something to be guessed.

Example.—See Judges 14:24-18. It is sometimes used to denote an allegory.—Ezek. 17:1-10.

35. TYPES are emblems—greater events in the future being prefigured by typical observances, "which are a shadow of good things to come."—Col. 2:17.

36. THE HYPOCATASTASIS, or substitution, is a figure introduced by Mr. LORD, in which the objects, or agents of one class are, without any formal notice, employed in the place of the persons or things of which the passages in which they occur treat; and they are exhibited either as exerting, or as subjected to an agency proper to their nature, in order to represent by analogy the agency which those persons are to exert, or of which those things are to be the subjects.

Example.—"As for my people, children are their oppressors, and women rule over them."—Isa. 3:12—expressive of the low state to which they had fallen, and the ease with they are oppressed and controlled.

37. A METONYMY is a reversion, or the use of a noun to express that with which it is intimately connected instead of using the term which would literally express the idea. Thus the cause is used for the effect, the effect for the cause, the thing containing for that which is contained in it, &c.

Example.—"Ye have eaten up the vineyard."—Isa. 3:14—meaning the fruit of the vineyard.

38. A SYNECDOCHE, is the use of a word expressive of a part, to signify the whole; or that expressive of the whole, to denote only a part—as the genius for the species, or the species for the genius, &c.

Example.—"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"—Job. 14:10.

39. AN HYPERBOLE is an exaggeration in which more is expressed than is intended to be understood.

Example.—"I suppose that even the world itself could not contain the books that should be written."—John 21:25—meaning that a great number might be written.

40. IRONY is the utterance of pointed remarks contrary to the actual thoughts of the speaker or writer—not to deceive, but to add force to the remark.

Example.—"No doubt but ye are the people, and wisdom shall die with you."—Job. 12:2. See also 1 Kings 18:27.

41. THE INTERROGATION—while its legitimate use is to ask a question—is also used to affirm, or to deny with great emphasis.

Affirmative interrogations usually have no or not in connection with the verb.

Example of an affirmative.—"Is not God in the height of the heavens?"—Job. 22:12.

Examples of a negative.—"Shall the earth be made to bring forth in one day? or shall a nation be born at once?"—Isa. 66:8. "Can the rush grow up without mire?"—Job. 8:11.

42. EXCLAMATIONS, are digressions from the order of a discourse or writing, to give expression to the emotions of the speaker, or writer.

Examples.—"O that I had wings like a dove! for then would I fly away and be at rest!"—Psalms 55:6.

43. FABLES are fictions—additions to the word of God. All false theories and doctrines supposed to be based on the Bible, all interpretations of Scripture which do violence to the laws of language and falsify their meaning, and all opinions which are the result of mere traditions and doctrines of men are to be classed as fables. Mark 7:3-13; 1 Pet. 1:18; 1 Tim. 1:4; 4:7; Tit. 1:14;

44. SYNCHRONOUS SCRIPTURES, are the several passages which have reference to any one and the same thing.

Each portion of Scripture respecting any subject must be considered in connection with all the Scriptures that refer to the same subject.—Compare for example Dan. 2:34, 35, 44; 7:18, 27; Matt. 6:10; 13:37-43; 35:34; 1 Tim. 4:1; Rev. 11:15-18.

45. When any prophecy is subsequently quoted in the Bible and applied, the application is to be received as an inspired exposition of the original prediction.

For example compare Gen. 13:14-17, with Acts 7:2-5, Gal. 3:29 and Rom. 4:13. Also Isa. 25:6-8, with 1 Cor. 15:49-55.

46. The true exposition of any scripture will always harmonize with that of all others—each word receiving its proper signification, and all symbols and tropes being interpreted according to their respective laws.

47. All interpretations of Scripture, however plausible, that are arrived at by supposition, and in disregard of the laws and meaning of language, are fanciful and of no authority.

48. Those based on just and approved laws should be cautiously received and modestly expressed—

man's imperfect judgment being always liable to arrive at false conclusions. An approximation to a correct understanding of the more difficult scriptures, when the proper steps have been taken, may be consistently claimed.

49. All scripture was given by the Holy Spirit for the study and profit of mankind; and is presented in language which may be understood by a prayerful reading and diligent comparison of the several parts of the sacred word.

Proof.—Deut. 29: 29; Isa. 45: 11; 2 Tim. 3: 16; John 5: 39; Rev. 1: 3; Rom. 15: 4; Amos 3: 7.

50. It is the duty of all persons, particularly of all Christians, and imperative on all teachers of Christianity, to familiarize themselves with the contents of the whole Bible, and by a prayerful study of the word, a diligent comparison of the several scriptures with each other, and an acquaintance with the principles of Biblical interpretation, to endeavor to arrive at the meaning of the revelations which God has made for our instruction.—Isa. 8: 20; 34: 16; Luke 16: 29, 31; John 5: 39; 1 Pet. 3: 15.

RELIGIOUS CONDITION OF OUR GREAT CITIES.

The N. Y. Observer gives some statistics respecting the religious condition of that city which are quite startling. It arranges the church members of the several denominations under two heads as follows:

EVANGELICAL CHURCHES.

Denomination.	No. of Members.
Methodist Episcopal,	9,000
Other Methodist Episcopal,	470
Baptists,	8,000
New School Presbyterian,	7,259
Episcopal,	5,200
Dutch Reformed,	4,800
Old School Presbyterian,	4,045
Other Presbyterian,	3,700
Lutheran,	1,900
Congregationalist,	1,166
Friends,	800
Moravians,	500
Second Advent,	500
Mission Churches,	3,680
Total evangelical,	50,000

CHURCHES NOT STYLED EVANGELICAL.

Universalist,	1,000
Unitarian,	1,500
Swedenborgian,	200
Jews,	10,000
Catholics,	50,000
Mission Churches,	3,250
Total,	70,000

The above figures are as given in the Observer. The footings and columns do not seem to agree and should be, in round numbers 52,000 evangelical, and 66,000 non-evangelical.

The population of New York city is 515,000, of which there is only one professed evangelical Christian for every ten persons—leaving four-fifths of the population of that city disconnected with any church of any name, as professors of religion. There then is missionary ground truly.

In the six lower wards of New York, there are only twenty-five churches of various denominations, to a population of 108,000. One thousand hearers to a church is a large estimate, and the number of churches is decreasing. Says the Observer:

"Give to these twenty-five churches the one thousand hearers, which is a large estimate, and we have eighty thousand still unprovided for, while, within the past fifteen years, no less than eighteen places of worship have either been demolished or removed from these wards. In the first ward, six have ceased to exist; in the second, three; in the third, three; in the fourth one; in the fifth, one; and in the sixth, four. In the same period, the population of the wards has increased 6,682. This process has been going on ever since 1826, in consequence of the more wealthy members of the churches situated in the lower wards removing up town; the churches disposing of their property, in the lower part of the city, and selecting locations higher up. The consequence is, that here is a large population almost destitute of religious privileges.

"The state of things here presented to our view, is truly appalling. We need not go to the ends of the earth to find a missionary field. The first five wards of the city of New York, with a population equal to that of the Sandwich Islands, are not as well supplied with ministers and churches. In these wards, with a population of 84,000, there are eighteen churches. In the Sandwich Islands, with a population of 84,165, there are twenty-two churches and twenty-five ministers. And, if we compare the whole city with those islands, we shall find that the proportion of evangelical church members there is two to one in our city. Here, out of a population of 500,000, we have 50,000 members of evangelical churches; in the Sandwich Islands, there are 17,000 out of a population of 84,000—one in ten here, and one in five there. The conclusion is forced upon us, then, that the Sandwich Islanders, to whom the Gospel has been preached but a little over thirty years, are a more Christian people than the inhabitants of the commercial emporium of the U. S. of America!"

The statistics of the Observer make over one half of the population of New York city, destitute of the opportunity to hear the preaching of the word. To supply these, the New York City Tract Society, the last year employed twenty colporteurs, twelve of

whom are ministers, and have regular places of the preaching. The Observer says:

"What are these among so many? Here are 300,000 people without the Gospel, and twelve ministers, with some lay assistants, to preach it to them! We do not know that any better system can be devised than this, connected with the founding of mission churches; but if this is to be relied on, it must be increased an hundred fold, and preaching places opened at suitable localities, in every destitute portion of the city, in order to meet the obligation resting on us, in obedience to the command to preach the Gospel to every creature. And this certainly can not be more difficult to accomplish than to send missionaries and build churches in the plains of Asia and Africa, the wild mountains of Persia, or the islands of the sea. There are no people in the world who have such strong claims upon us as the unevangelized at our own doors. Let every man build a house against his own house." One thing is certain: while we cannot dispute the right of wealthy Christians to provide comfortable and pleasant places of worship for themselves and their families, yet the present extensive style of public worship in our large cities does not bring the Gospel to the middling and poorer classes, who constitute the great bulk of the population of our cities."

The condition of things in Cincinnati,—according to the following extract from the Journal and Messenger, published in that city—is no better than that of New York. The Messenger says:

"The population of the city of Cincinnati, within its corporate limits, according to the last census, is 121,000; including suburbs, on both sides of the river, 150,000. Mr. Cist estimates the elements to be 54 per cent. American, 46 per cent. foreign. The Jews three per cent., Roman Catholics 35, and Protestants 62 per cent. There are 96 various worshipping churches, of which 13 are Catholic, and 16 which may be reckoned as anti-evangelical. There would be left 67, which are considered evangelical. In New York, we perceive that one-tenth of the population are evangelical professors of religion.—We cannot suppose that the proportion is greater in Cincinnati, viz: that there are more than 12,000 evangelical professors of religion, of the 121,000. This would make an average of about 140 members for each evangelical church. We are aware that many of the larger churches number twice that average but the greater proportion of the churches average a much less number. In such statistics we do not pretend to declare, that all these 12,000, although professors, are possessors of Christianity; nor that there are not many among those churches which are considered anti-evangelical, who are genuine Christians. But have we any reason to believe, that more than one-tenth of the population of Cincinnati truly love the Lord Jesus Christ? We fear not. Then we have nine-tenths of the population, or 109,000 to whom the Gospel should constantly be preached with pungency. We fear, also, from the great amount of Sabbath-breaking prevalent, that no more than 25,000, if so many, are found in the sanctuary of God to listen to evangelical preaching, each Sabbath. These hundred families were recently found, by a single Bible distributor, in Cincinnati, who had never seen a Bible; most of them were foreigners."

The cities of New York and Cincinnati, are probably a favorable specimen of the means of grace enjoyed in our large cities. In Boston, we have 54, so called, evangelical churches, and 41 of other denominations in a population of 136,000. This, allowing the large number of 1000 hearers to a church, leaves a mass of 45,000 souls in this city without the preached word, and nearly 100,000 non attendants at any evangelical meeting. The number of church members in this city, we have no statistics for; but we have reason to fear that the large majority of those who walk these streets are living even without the hope of God in this world, and without the thought of heaven for the next. If we take the Southern cities, like New Orleans and elsewhere, the proportion of churches and church members, will be far less than in the cities mentioned. And then how many are to be deducted from the number of members, to leave only the possessors of religion. He alone can decide, whose eye penetrates to the heart! But with the most favorable estimate how dark and desponding is the picture! Men are wedded to pleasure, to the pursuit of wealth, fame, and the various phantoms of this world, but God is not in all their thoughts. Will they stop and listen to the story of the SAVIOUR'S dying love? Go and preach the gospel to every creature, is God's answer to questions of this nature.—Man's duty is to do,—to obey God, and leave results with Him. Here are vast fields of labor, and though we cannot promise the conversion of the world as the result of philanthropic effort, we can promise that who so shall be instrumental in converting a sinner from the error of his way, will save a soul from death, and cover a multitude of sins.

SCURRILOUS.

In a late No. (Aug. 13.) of the "Morning Star," a Free-will Baptist paper, published in Dover, N. H., there is a scurrilous letter respecting the Second Advent from a missionary of that denomination, dated "Balason, March 14, 1851, signed O. R. BACHELOR. Speaking of the number in this county who have been led to believe what the Scriptures say of the coming of CHRIST he says:

"It seems you have felt the baneful influences of Millerism. It has been the scourge of too many of

our churches, and you have not escaped. Millerism has always appeared to me an enigma. How it was that an illiterate man, who could not speak his vernacular tongue correctly, whose manner of address was disgustingly coarse and unchristian, could exert such an influence over the public mind, and lead astray so many thinking men, men who had had the advantages of religious education, could read their Bibles not only in their own but in the original languages, how such men could be led astray by such means is passing strange. But so it was—and this being the case it does not appear so singular that many who read and think but little as they ought, should be led astray also. That many men love darkness more than light, is as true now as ever, and that error is more congenial to the natural heart than truth, is equally true. This tendency to error seems to have prevailed in America, these last few years, with unusual violence. As in India, at certain seasons, we observe a strong tendency to disease, it may be to cholera, or fever, or any other epidemic disease—but the tendency is to disease in some form—so it seems to be with the nominal Christian community in America, there is a prevailing tendency to error.—No one can tell what particular form of moral disease it may assume. It may be Mormonism, Millerism, come-outism, or any other ism, save Bibleism, but the result will be error of some kind. Too many have itching ears, and are eager to embrace what is strange and striking. Others are turned about by every wind of doctrine, and are ever ready to embrace the newest forms of error."

The writer of the above may not be so much to blame,—he being sent out by a denomination, that does not require an educated ministry, he being himself one of the uneducated,* and receiving his information from disparaging remarks in the papers that he has access to. But those who have led him to suppose that the Scriptural doctrine of the Second Advent has anything in common with that imposture of JOSEPH SMITH, will have a fearful account to render up when the advent does transpire. And a paper, which at this day, will publish a communication in which they are thus conjoined, without pointing out to the writer his ignorance, cannot plead innocence: there being in its case an unpardonable ignorance, or a perfect willingness to permit a doctrine of the Bible to be misrepresented.

THE CUBAN INVASION.

The late accounts from Cuba are very contradictory, which make it difficult to arrive at accurate conclusions. Gen. LOPEZ had landed on the island, with a body of invaders, who were poorly armed and provisioned. Of those, fifty had been captured and afterwards shot down by the Spanish authorities. Some reports represent the invaders as progressing triumphantly, while others, represent the reverse. The reports, particularly that of the massacre of the fifty Americans, has caused a great excitement in some of our large cities.

A despatch in the Charleston papers, dated New Orleans, 21st inst., says that a party of Cuban liberators, mostly Western men, exasperated by the tone of the Spanish paper *La Patria*, this afternoon, attacked the office of that paper, broke in the windows and doors, and threw the press, cases, types, and furniture into the street; and in fact, they destroyed everything belonging to the office. There was no interference on the part of the police. After demolishing the printing office, the rioters went to the seegar store on the corner of St. Charles and Gravier street, broke in the doors and windows, and destroyed all the stock and fixtures, which were very valuable. At 7 o'clock the rioters went to the office of the Spanish Consul, and destroyed desks, furniture, and property of all kinds. They also broke down the sign, which they carried in triumph to a meeting held in Lafayette Square.

Another despatch, dated the 22d, says: A mob of 2000 men surrounded the City Prison this morning, where the Spanish Consul had taken refuge, and threatened to demolish it unless he was delivered up to them.

To the Adventists in Western New York.

BELOVED BRETHREN:—You are aware that some ten years since, I had the pleasure of visiting Rochester, Buffalo, and other cities and towns in your vicinity, in company with Father MILLER and others, and proclaiming the doctrine of the speedy coming and reign of CHRIST.—Since that time, many have renounced the faith then embraced, and are now endeavoring to turn away others. You are also aware, that the office which I then opened at Rochester for the purpose of diffusing light on the subject of the Second Advent, as held by the great body of Adventists, has been perverted to other objects, to the manifest injury of the cause which we all so highly prize. Desirous of doing something towards the recovery of the Advent cause from the position into which it has been placed by those who have proved false to it, I purpose to visit Buffalo, Rochester, and other places, in September and October, and again proclaim the faith "once delivered to the saints," as it was preached at the first.

* He says in the same letter: "I entered the ministry at an early age without a sufficient degree of preparation, because the sentiment of the church allowed of my doing so, and much mental suffering and anxiety and labor have been the consequence. I look upon this as one of the great errors of my life, from which I must constantly suffer."

It is my intention to revive the office that formerly existed in Rochester, and if circumstances require, I will issue a few numbers of the paper that I before published there, that the weak ones may be made strong, and the discouraged and drooping be revived and encouraged. Accordingly, all Adventists in that region are invited to co-operate in the effort to be made to save the precious cause of the divine SAVIOUR, in this time of peril. It is hoped that a full attendance of the brethren will be had at Buffalo and Rochester, and that they will resolve to stand by the faithful and stable-minded ones who have always sought the best interests of the Advent cause. It is also hoped, that all will avoid conflict with those who have gone out from us, and will allow them to pursue the course they have chosen undisturbed.

In regard to the many base slanders that have been circulated against me, by a scandalous and libellous pamphlet and disreputable sheets, I have nothing more to say than that their authors alone will suffer when their motives shall be fully known. To counteract the influence of my enemies, and the enemies of the cause, it is only necessary to circulate the "Defence," which will settle the question with all candid and honest minds.

Brethren, let us arise anew to the good work, and the LORD will bless and sustain us with all that we shall do for his glory. J. V. H.

QUALIFICATIONS FOR THE MINISTRY.

A SERMON,
Preached May 7th, 1851, before the Second Advent Conference held in the city of New York,
BY PROFESSOR N. N. WHITING.

(Photographically reported by Philo M. Slocum.)

TEXT.—"Till I come, give attendance to reading, to exhortation, to doctrine."—1 TIM. 4:13.

(Concluded from our last.)

Now, if it is the law of CHRIST, that the gospel,—the gospel of salvation,—shall progress, and produce its desired effect, as far as men preach; if souls are to be converted through the agency of CHRIST'S word; if this is the truth from heaven, it is highly important we should not lose sight of such a principle. It may be said, that God has power to convert men without the agency of the ministry. There is an energy, a power in Omnipotence, that could do this even without the agency of truth—if men were to be converted by miracles. There is no want of power to convert men by miracles. But the question is not, What can CHRIST do? but, What has He uniformly done? We have fact to oppose theory.—We look over the face of the earth, and we find, where ministers of the word have not gone, there men sit in darkness and the shadow of death. CHRIST and his apostles spoke with emphasis on this point: "Go into all the world and preach the gospel to every creature." The arrangement made by our SAVIOUR, and the whole economy revealed through his apostles, point to this great fact, that men will necessarily be employed, in the communication of truth till the world shall end. Well, if it is the truth that is to produce the moral result, and men are to be instruments in accomplishing this momentous work—the motives are to be drawn from Divine revelation. Hence we can see why we should give attention "to reading." We ought to read truth so as to understand, so as to know what it is, and to make ourselves masters of it. The mode in which this is to be done can be comprehended without much difficulty. I admit, when we theorize upon this subject, any plan we might have contrived for the conversion of souls would no doubt have been different. If it had been left to my reason, I should not have thought that it would be best to take these feeble instruments, these earthen vessels in which there is evidently so much imperfection, and direct them to pass over this globe to perform the work of evangelizing the human race,—I should not have left to the Church the great work of turning men to righteousness. But I am forcibly reminded that the wisdom of man is foolishness in the sight of God, and that my scheme would have been utter folly. It is not the course which the LORD has taken. He employs men. He commenced with the prophets—men were employed by CHRIST to declare the truth, for the salvation of our race. Men have been employed from his day to the present hour.

Many persons suppose, if Bibles and tracts are circulated, for the use of mankind,—that this will be nearly sufficient for the great object of presenting CHRIST crucified. The light of the Bible is that which the preacher must use, he will present no new truths, there will be no new discovery made by the preacher.—A reader can gather from that book all which an evangelist can tell him. This is true.—But here is a fact that deserves attention. Take a case that would present the same difficulties, and you will find men who are pagans coming out on the side of truth. How do churches succeed, how do they grow and prosper when they have no preachers? How does it turn out, notwithstanding it is the duty of all men to preach the word and pray for light and instruction? There is a gradual declension, and a going back instead of forward. The ministers of the gospel build up the church, they strengthen it, and therefore they are indispensable to its welfare.

The truth, or, in other words, the motives which the Lord has presented, as best adapted to act on the conscience, are to be drawn from the store-house of the Scriptures, and urged by the man whose qualifications render him apt to teach the things which the Divine Spirit has caused him to feel. We are not at liberty to sacrifice one portion of the agency which God has instituted for the salvation of men—at the expense of another.

Give yourselves "to reading" the word, so as to understand it. The whole truth is contained in this volume—the Bible. This is the truth that is inspired, it is the moral communication made from God to man, for winning subjects to Jesus Christ, who shall be for his praise and glory. The industry of all who preach the word should be turned directly towards this precious book. All the aid which can be obtained to give us a thorough acquaintance with it must be highly important. But it has been objected, that there are men, who have had all requisite assistance—who are familiar with the original languages of the Divine record, who have studied deeply, and yet, after all, they do not present the truth. Well, be it so. There are men who, when I am ill, come and tell me that they can certainly heal me; they have all the appliances that are necessary—all the experience demanded in skilful practitioners,—in short, that they can remove my disease, and restore me to my usual health and vigor. But it turns out, on trial, that these men are quacks! Still, I think there is a right mode of treatment notwithstanding all this. I would no more make perversions of truth an objection to furnish the ministry of the Church of Jesus Christ with all necessary instruction, than I would object to the healing art because there are quacks who dabble in medicine, and kill where they should cure. The minister of the word is a teacher; and what do we require in a teacher? We require, among other things, that the man shall understand the science he professes to teach. We do not attempt to learn a science from a man unless we deem him master of it. He must know more of it than we do, or he will not receive our money. We do not suppose that a man can become the teacher of a science until he has studied it. We suppose that instructors must learn, and labor to perfect themselves in science, and possess that knowledge and aptness for teaching which talent and study will give them.

Now, is there any solid objection to the plan, that a preacher shall spend some considerable time in endeavoring to read, so as to understand the Bible? You recollect that Philip proposed a question on this point, when he said to the treasurer of Candace—"Understandest thou what thou readest?" It is plain that he did not understand. God, instead of enlightening his mind by some miracle, sent Philip forth to meet that man, and so ordered events that he was reading a chapter of Isaiah which had reference to the expiatory death of Christ. Thus Philip was made the instrument of communicating that knowledge to the Ethiopian of which he was destitute. This occurred in the age of miracles, and yet Philip must go there and teach him respecting Jesus.

The man read, but did not understand. The only valuable object of reading was to understand the mind of the Spirit. Well, my hearers, I hardly need say that the Bible is an ancient book: it was written in the East,—in a region, where the manners and customs of the people differ widely from ours, where the laws are different, and the mode and tone of thought are very remote from ours. God has not seen fit to communicate to each nation a revelation in its own language; instead of this, his communication has been written in three languages, and each of these has ceased to be spoken on the earth. Now when God makes his revelations known to mankind, he uses language as his instrument. He speaks and converses as men do. If you are a Hebrew, God will use the Hebrew mode of expression. But this book must be translated from the original languages by men who have those foreign languages, otherwise we might at this day have sat in darkness, and bowed down to gods of wood and stone. If any man is an enemy to the study, let me ask that man how he has obtained a knowledge of the Bible? To understand the manners and customs that prevail in the East, it is necessary to look at their geography and history. If there is anything done on earth that does not require human industry, it is a thing that is of no value. We frequently hear it remarked, that things which are to be obtained without labor are worthless. It is true. God has so ordained it, that to acquire knowledge, you must employ your mind,—you must reflect and examine. In the meantime, that mind is experiencing a most valuable discipline. The mind may be trained to use the materials of thought, as the muscles of the arm can be trained to use a sword. However awkward the first efforts of the fencer may be, he becomes skilled in using the weapon. So the human mind can be disciplined, and this discipline is of immense importance in all conditions of life. The time is not lost which you devote to thought and to the acquisition of a thorough knowledge. I repeat it, it is not lost,—you are the more efficient as a workman that need not be ashamed. Your reasoning powers are called into exercise, your understanding is cultivated, you are enabled to stop the mouths of gainsayers, and to take your proper stand in the world as a man. I might refer, my hearers, to facts recorded in the Bible illustrative of this subject. Daniel was an inspired prophet. How did he acquire a knowledge that seventy years would be accomplished in the desolations of Jerusalem? He says: "I Daniel understood by books the number of years," &c.—Dan. 9:2. Now, when that fact was on record, there was no new revelation made of it—the prophet learned it by giving himself to reading. The apostle Paul wrote to Timothy, requesting him to bring his cloak, "and the book, but especially the parchments."

There are some results connected with obedience to the precept of the text which are highly important. I refer to the moral discipline connected with a radical study of the Scriptures. There is a peculiar mode in which truth may be mingled with error. As it is not sufficiently apprehended by many persons, I will notice it. There are two departments to the human mind—the understanding and the imagination. The imagination possesses the power of combining

ideas and painting ideal pictures in a most interesting manner. It lies at the foundation of poetry,—it is the basis of all glowing descriptions in prose. However delightful the creations of imagination may be, the faculty is perfectly useless, nay, worse than useless, when we are called to the investigation of truth. This investigation is a plain, common-sense business, which requires none of the glowing colors in which Imagination dips her pencil. No matter how deeply the affections are to be ultimately moved—while the question is, "What is truth?" the understanding alone institutes and carries on the research, and weighs the results.

Now, it is a very common thing with some who are engaged in the ministry, to draw rather largely on the resources furnished by imagination. They paint the statements which they present in brilliant colors; and hence we have splendid ideal pictures, glittering with all the hues of the rainbow. Such painting enchants multitudes of those who have never passed from death unto life. As a natural result of such labors in the desk, we have a sickly, poetic sentimentalism, misnamed religion—a piety made up of refined sensibilities, underlaid by an unawakened conscience, and an un-renewed heart. It is this sentimentalism that would fain carry the conventionalities of fashionable life into the eternal state. We have many who talk and write respecting "a spirit land," who seem to be very imperfectly acquainted with the existence of heaven and hell. Persons whose hopes are influenced by motives as remote from those presented in the word of God, as the skies are remote from the ground on which we tread. The plain, unadorned holiness of real Christianity is not sufficiently refined to find a resting-place in the bosoms and lives of those whose piety belongs rather to the pagan-poetical school, than to the revelation of the New Testament.

It is an interesting fact, that the inspired penmen seem to have left the cultivation of the graces of composition to the classic writers of Greece and Rome. They cheerfully left wisdom of words to the orators and sophists of the heathen world, content to tell the wonders of redeeming mercy in the unadorned terms most fitting the disciples of Him who was not cradled in a palace, but in a manger. In short, if you examine the discourses of the Saviour, or those of his apostles, you will find the most momentous truths expressed in the words of soberness. No fancy sketches, no appeals to the imagination, can be detected. Viewed in their capacity as religious teachers, such models must be the only true standard ones till the world shall end.

Professing as we do to hold up to mankind an important truth, which, though it held a prominent place among the teachings of the Protestant reformers, has been greatly neglected since their time, we owe it as a duty to the world, that no unnecessary cause of stumbling should be given to men through our indiscretions. The more thorough our acquaintance with the Bible, and with the scriptural mode of presenting the things which are to be believed and practised, the more influence shall we possess on the minds of men. There can be no good objection to an influence which is based on the prayerful study of the lively oracles of God. The reputation of every body of Christians, of every denomination, if you please, depends on their knowledge and love of Divine truth, and on the knowledge and efficiency with which their ministry is endowed. It is a fact, that the mass of mankind look to the truth of the word which they have preached. They inquire after the standard which exists among those who represent a religious body before they favor, or associate themselves with that body. Now, my hearers, I do not say that the simple wish to acquire an influence of this kind should be the leading motive, but I say, as we desire that the truth should be spread, it is of some importance to give ourselves "to reading, to exhortation," and to teaching, in such a way, that it may not be deemed a matter of course, if we open our mouths, that we shall utter some glaring absurdity. If our mode of defending the truth is absurd in the judgment of people of common-sense, we cannot expect that they will receive it at our hands; nor are they bound to do so.

But I am detaining you too long, and must bring my remarks to a close. I trust I may be distinctly understood: I do not say that you can substitute scientific study of any kind in place of those spiritual qualifications, without which no man ought to enter on the ministry. I am far from this. But those who are engaged in the work of spreading the gospel, should be men of high attainments; they ought to have the advantage of being so well informed in those things that pertain to their peculiar sphere of activity, so well trained and acquainted with the great things that are already before mankind, that if they meet with opposers, they may be able to maintain the truth. Every minister of the gospel will meet with opposition, and if he is unable by sound doctrine (by healthful and scriptural arguments and truths,) both to exhort and to convince the gainsayers, he is ill qualified for the responsibilities of his post. If he feels that he is charged with the task of teaching the whole counsel of God to his fellow-men,—of preaching the word, of being instant in season, out of season, of rebuking, and exhorting, with all long suffering and doctrine (teaching), as he is to answer it before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom—he will delight to give attendance to reading, to meditation, to doctrine. The love of Christ will constrain him to redeem the time, that he may be a workman that need not be ashamed.

But I must close my remarks. Let me counsel you, my brethren, to improve the time, for it is short. By giving attendance to reading, to meditation, to doctrine, with an humble dependence on the help of God, you will become mighty in the Scriptures—you will be able to address the consciences of men with that authority, which belongs to the pure word of inspiration—you will speak as the oracles of God. While you thus plant and water, you may reasonably hope that God will give the increase, and you will thus be blessed in turning many to righteousness, whom you shall meet as the crown of your rejoicing, among those who have a part in the first resurrection. May our Lord give us grace to be faithful at our posts until the end cometh! Amen.

CORRESPONDENCE.



CLINTON TENT MEETING.

Of those who had hoped in days long past, that there was to be an everlasting kingdom established upon earth right speedily, wherein dwelleth righteousness, there were some, who, from influencing circumstances that surrounded them, feared as they looked upon the diamond hope they had loved, that its brilliancy was dimmed, and they longed to bring it into the full, strong light of the Sun of righteousness, that they might try its water, and ascertain most certainly whether this hope was a false or true gem. Of those was the writer of this article.—And, when it was said, that there was to be a gathering of the servants of God in the vicinity of Clinton, who perseveringly pressed through every opposition, heeding not the obloquy attached to their names in every step of their progress, to declare to the world that the prophecies regarding the setting up of the kingdom of God were nearly all fulfilled, it was with joy that I embraced the opportunity to go up to this gathering; for on whom does the Sun of righteousness arise, if not on God's praying people?

Beautiful indeed for situation was the spot selected upon which to spread out the white pavilion, above which floats the banner, with the appropriate motto and prayer of this peculiar people,—the Second Adventists,—“May thy kingdom come.” It was pleasant to look upon the tents suddenly springing up, and bringing their white drapery in beautiful contrast with the rich green foliage of the giant oaks of perhaps two centuries. It was pleasant to wander in the grove, and to look up to the clear azure pavilion that God had spread above us. It was pleasant also to look upon the deep precipice, descending hundreds of feet below us in one part of the encampment, and the sweet vale beneath it, watered by a branch of the Nashua, bending its bright waters in graceful turns, and giving action to the beautiful manufacturing establishments upon its banks. It was pleasant to look away to the blue hills in the distant horizon, seemingly uniting earth with heaven. But, the pleasure of looking thus upon the works of nature, derived its source from the warm assurance gushing up from every devout heart, in words like these, “My Father made them all.” But there were other deeper sources of pleasure than those pertaining to external scenery. The friends of our Saviour were there, and it was sweet to meet them, and we felt in the kindly pressure of the hand, and in hearing the tones of deep feeling, that they were our friends, and we loved them, and we loved to hear them say, when talking of the home of the saints,—“Are we almost there?” It was pleasant to hear the experience that many had to tell, as opportunity occurred, of the loving kindness of God towards them individually, and how they knew by that experience, that “they who trust in God shall be as Mount Zion, which cannot be removed.”

It was pleasant, also, to observe and note the strong evidence presented to the mind, by the providences surrounding and attending this despised people, that the God of heaven was with them. Especially was this conviction fastened upon the mind, as we observed those whom God had raised up to proclaim to the world, that the time is at hand, “when the tabernacle of God shall be set up among men.” There are those of this faith, who have long been upon the watchtowers of Zion, going on from strength to strength, in the very face of men and devils, who were bringing forward every form of opposition against them. And we have seen these servants of the Lord prostrated, and thought they could no more rise; but their Master had work for them to do, and they could not die: they again arose, and went forth in the strength of the Lord of Israel.

As reminiscences of the by-gone times pass before the mind, we remember there have been those who have “fought the good fight, and have finished their course, and have kept the faith,” and now rest from their labors, awaiting for the crown of righteousness, which the Lord shall give at that day, and not to them only, but unto all those that love his appearing. But our hearts are made glad when we learn, that although God may take his Elijahs, he still raises up his Elishas to receive the falling mantle. The laborers that God has called to do his work at this especial time, are peculiarly adapted to the labor they have to perform. We find among them those fearless, energetic, and persevering spirits, like to a Luther, and the gentle, loving, and softly persuasive, like the beloved disciple. We find among them the strong-minded, self-educated men, coming forth, and grasping the mighty subject of the speedy coming of the everlasting kingdom, and presenting it with such force, that our hearts beat quick as we listen to the burning words. Again, we bear the polished eloquence of the schools brought to bear upon the subject, and the splendor of poetic genius glows never with more brilliancy than when cheering the hearts of the way-worn pilgrims, with the assurance of their receiving the glorious things God has promised to his people.

As we listened to one after another of God's servants, and occasionally beheld the splendid panorama of earth's history pass before us, as the prophets beheld it, and saw crowns crumbling, and dynasties passing away; and as we looked onward and onward, and saw the bloodshed, the murders, the martyrdoms, the injustice, the unrighteousness in every form, and by and by got a glimpse of God's kingdom to come, the question came up from the heart almost to the lip, “Are we almost there?”

Every day during the meeting, the interest in the subjects treated of increased among those who attended. There was a full attendance from different sections of New England. Beneath that tent were many from that vicinity who probably might never have heard lectures upon these subjects before, and

their countenances were expressive of the deepest interest. May God grant that the good seed sown in those hearts may take root. There were those, also, who might be termed sons of wickedness, who came there in obedience to the commands of their father the devil, and they fain would have done his work; and thought the poor deceived ones might have supposed that they could overthrow the tabernacle of the saints, yet they were not permitted to lay so much as a finger upon one of God's people, for the Lord had said, “Touch not my anointed, nor do my people any harm;” and though they had probably determined that the burning liquid poured upon that tent should fall upon its inmates, they who were there found this promise verified to them, that “no weapon that is formed against God's people can prosper.” The poor, deceived ones will probably find, that the strong arm of the civil law will work upon them some repentance. May that chastening be sufficient to cause them to think of those things, and to observe that “the Lord bringeth the counsel of the heathen to naught, and maketh the devices of the people of no effect.” May God grant them true repentance and forgiveness of sin.

The inhabitants of Clinton were friendly, and desirous that God's people there assembled should peacefully worship as they chose; and although there might be found an Amalek who would not permit Israel to pass through his land, yet as God had given Israel another way round of his own, this caused but little trouble. From day to day, as I before remarked, the meeting increased in interest; the hearts of God's people were cheered and strengthened, and as the political events now transpiring in Europe were brought to view, in reference to the fulfilment of prophecy, a strong conviction was settling upon many minds, that the great day of the Lord approacheth, and the great battle, to decide earth's destiny, must soon be fought. And truly it seemed as if the image of gold, and of silver, of brass, of iron, and of clay, was already tottering, and awaiting the tremendous crush of the stone cut out of the mountain without hands.

We looked again at our gem of hope, and we rejoiced at its splendor, for the more the light of our glorious Sun of righteousness beamed upon it, the more we felt the assurance that the diamond was pure. And when we passed from friend to friend, to receive and give the kindly pressure of the hand, evincing the warmth of friendly hearts, we beheld faces radiant with hope, and the lips repeated, “We are almost there.”

L. H. P.
Salem, Aug. 20th, 1851.

SIGNS OF THE TIMES.

The rapid advance of Romanists to power in this country should excite the vigilance of the American people. The history of the past and the present doings of the Roman church, where it possessed or does possess power, is the pledge of what it will do here if it can gain its ends. The fact that the leading politicians have given Archbishop Hughes a banquet, in which such men as the Postmaster of New York and the Collector of the port of New York, &c., participate, and where all the leading men of the nation were invited to be present, and felt bound to apologize for their absence, speaks volumes. The toasts there given, placing the Pope of Rome before the President of the United States, shows the moral power he is exerting over the political destinies of this land. The influence of Jesuitism over the affairs of this nation are inconceivable to the great mass of the people.

The power of Romanism in Pennsylvania is such as to force the politicians to bow to its dictation.—The Democratic party have nominated Judge Campbell for Judge of the Supreme Court, because he is a catholic, and expect to carry their elections on that ground. In the city and county of Philadelphia the question has long been agitated in the Board of Control, whether the Bible shall be expelled from the public schools; the Catholic party have at last succeeded in securing a chairman of the board, and now design at the next meeting to meet the question openly.

The following is from the New York correspondent of the Philadelphia daily Sun, under date of August 6th. It is a picture, also, of the state of things in Philadelphia to a great extent. The Sun is about all the independent paper we have, and is the uncompromising opponent of Jesuitism.

“The case of the soldier who was recently sentenced to a severe punishment for not attending a place of worship as commanded to do by the officer, has certainly caused great excitement, and all of our daily papers have come out strong against it, and in terms which cannot be misunderstood. The citizens of Philadelphia do not understand how our journals are placed in regard to the Catholic question, or they would not blame them for the position they assume on all topics touching the Catholic question.

“The Catholics have more influence here than any other class of men, and our journalists know it, and act accordingly. There is no independent press in New York. There were no comments made on the recent defeat of the Catholics in Liverpool, in the their attack upon the procession of the Orangemen.

“And why was this? simply because the victory was on the wrong side, and a word in favor of that victory would have caused a diminution in the circulation of any paper which had the temerity to speak favorably of the success of the Orangemen.—And this is the extent of the boasted freedom of the press in New York city! Not one paper has the hardihood to speak against the encroachments and daily increasing influence of the Roman Catholics.

“Of about nine hundred policemen at present on duty in our city, at least seven hundred of them are Roman Catholic Irishmen, Irishmen recommended by Bishop Hughes and his agents, and with such a recommendation as cannot fail to insure their being retained in that snug situation as long as they stick up for the rights of the Catholic Church, and frown down anything in favor of Protestantism. Daily are we becoming enmeshed in the snares of the vile Jesuits more and more, and unless there is a helping hand stretched forth ere it is too late, the entire city of New York will be in the power and under the dominion of the wily Jesuits and their accursed agents. God help the American people to open their eyes

before it is too late, and to enable them to meet the blow as Americans met it at Kensington and Southwark in 1844!"

Notwithstanding such facts, Protestants are dream of their triumphs over Romanism, and the subjection of the world to Christ by means of the gospel.—There is but one way in which we may rationally hope for deliverance from that little horn described by Daniel, who shall make war on the saints and prevail against them till the Ancient of days shall come. J. LITCH.

LETTER FROM M. B. WARES.

DEAR BRO. HIMES:—I have long wished to say something for the "Children's Advent Herald," but hoping that some one more capable would speak, I have kept silent. I was very glad when it was started, and thought that every mother that loved the Advent doctrine would rejoice to put it in the hands of her children. I think its size is very convenient for children to handle, and when the volume is concluded, to stitch together, for the purpose of preserving or loaning. It has been very painful to me to read from time to time, that it was so inadequately sustained. I hoped the proposition to issue it oftener would have aroused those who were indifferent; for how can parents feast themselves by reading the "Herald" every week, and let their children wait a month for their paper? All whom I offer it to are pleased with it; but when I ask them to subscribe for it, they tell me of other small papers which come at only half the price of this. The Advent people are not poorer than other denominations, who are scattering their papers broadcast over the land. There are some who are so prejudiced against the "Advent Herald" that they will not read it; but they will read the "Children's Herald," and in that way they may be, at least, deprived of their prejudice.

Our hope is a lively hope, and ought we not to make an effort to sustain the cause for which Jesus left the brightness of his Father's glory, and came to this earth to suffer, and expire on the cross? It seems to me that the Spirit of the Lord says to every one who feels that his sins have been washed away by the blood of Christ, "Go work in my vineyard." If you have property, use it; if you have but one talent, improve it. Labor for the glory of God, while the day lasts, and "whatsoever thy hand findeth to do, do it with thy might; and thou shalt be rewarded at the resurrection of the just." Will it not be greater joy in that day to hear from our Judge, "You have done what you could," than you have now in being clothed in costly apparel, and faring sumptuously? What blessed examples we have in the Scriptures of the liberality of God's people. For example, when the first tabernacle was building, as soon as Moses tells them that God requires an offering, how quick they respond to the call, with such things as they have, their jewellery, the labor of their hands, and even their polished brazen mirrors, to make the laver and its foot. They brought more than was needed,—until Moses forbade them to bring any more. When I see the lists of donations and receipts for the "Herald," the query suggests itself, Have these made any sacrifice? or have they remitted of their abundance? Who does not admire the faith of the widow of Sarepta, when the prophet asked for a cup of water? Though in a time of famine, when it was perhaps scarce, yet she goes to fetch it; but when he says, "Bring me a morsel of bread in thy hand," the full sense of her poverty bursts upon her, and she says, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." But the prophet says, "Fear not, but make me a little cake first; for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain on the earth." The widow believed the word of the Lord, gave bread to the prophet, and they were all sustained. "He that soweth sparingly, shall reap sparingly; but the liberal soul shall be made fat." West Townsend, Aug. 8th, 1851.

LETTER FROM M. BECKWITH.

RESPECTED BRO. HIMES:—Although very feeble in body, I am strong in faith, giving glory to God that my eyes have been opened to see the signs of the times, and that I have believed in my heart that the Lord will do all that he has promised, and that "at the time appointed the end shall be."

It is a little over nine years since I received the Advent faith. I am established in the present truth, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." I feel the importance of having my loins girt about with truth, and watching unto prayer, not knowing what hour the Master may come. May you and I, and all the tried ones, be ready to go in with him to the marriage. Yes, Bro. Himes, I want to get home. I am afraid sometimes that I shall get lost in the wilderness; but there is no danger if I let Jesus lead the way, who has said, "Lo, I am with you always, even unto the end of the world." I have my trials, though they are light compared with yours. I truly sympathize with you in your afflictions.

I see by the "Herald" that there is another burden for you to bear. My brother, "count it all joy when ye fall into divers temptations." "Cast all your cares on the Lord, and he shall sustain thee." "Commit thy way unto the Lord: trust also in him: and he shall bring it to pass. Rest in the Lord, and wait patiently for him." "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war, from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."—Job 5th. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of

the Lord, and their righteousness is of me, saith the Lord."—Isa. 54: 17. "Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself: that frustrateth the tokens of the liars, and maketh diviners mad, and maketh their knowledge foolish."—Isa. 44: 24, 25. This is the God whom we trust, who will soon come and deliver us from our enemies, and from the hand of all that hate us.

Our company here is divided; and though we are few, yet the Lord is with us. When you come West, can you not extend your visit to Cleveland? We would be very glad to see you if you can come. Let us know in time, and if the Lord will, all things shall be ready. You shall have a comfortable home while with us. I remain yours as ever.

Cleveland (O.), Aug. 7th, 1851.

We feel rather delicate about inserting in the *Herald* expressions like the following. We have given several, and thought at first to lay this aside; but the fact that this comes from the scene of the pamphlet distributor's labors, it may be a gratification to those abroad, to know the feelings of those then present.

DEAR BRO. HIMES:—We regard it as a duty to you, to ourselves, and to the cause of God, to express our approbation of the labors of yourself and those associated with you, during the late tent-meeting at Phoenix, and of the manner in which you noticed it in the "Herald" of Aug. 9th. We would also say, that we agree with you in your description of the locality of the meeting, and corroborate your remarks touching the interest manifested, and the results of the labors put forth to disseminate the truth. We would also say, that we regard the course you pursued in the exposition of the origin of the disturbance which took place at the close of the meeting, and the vindication of yourself, as highly commendable and right; and when we consider the spirit that was manifested in the individual alluded to to pursue you so unrelentingly, our disapprobation is called forth. It was therefore

Resolved, That we have no sympathy or fellowship with those engaged in this unjust and ungodly suit against you, or in those who aid, sympathize, or fellowship them.

On behalf of the church, and those who sympathize with us. Lyman B. Potter, Wm. M. Gibson, William W. Spencer, John L. Tuller, Randall B. Knight.

H. D. Boss, Sec'y.

Schuette (R. I.), Aug. 10th, 1851.

Extracts from Letters.

Sister S. MURRAY writes from Epping (N. H.), Aug. 11th, 1851:

DEAR BRO. HIMES:—We receive your excellent paper the "Herald" weekly, and read it with interest. Our hearts are pained at learning that you are still being pursued by evil doers, who seek to destroy your influence. But the time of the wicked is short. "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward." It is nothing strange that God's faithful servants should be thus afflicted; but he who rules over all will protect you, and stand by you to the end. You have our prayers, and though a stranger to you in the flesh, my heart is pained, and my eyes fill with tears when I read of the distraction the enemy is making with God's dear people. But deliverance will soon come. I never felt stronger than I do now that the time is at hand when we shall see the King in his beauty, and when the saints will rise from their dusty beds, and shout victory over death and the grave. I hope to be numbered in that bright army which shall have washed their robes and made them white in the blood of the Lamb.

Bro. I. ADRIAN writes from Bridgeport (Ct.), Aug. 10th, 1851:

DEAR BRO. HIMES:—I left Bridgeport for the conference in Conway on the 1st of August. I stopped with the brethren in Hartford for a few hours during the late big tent meeting there, and was very glad to meet with some of my brethren in the ministry, with whom I have ever felt honored to associate. It was encouraging to find the church in so good condition after passing through such severe trials. I left Hartford with reluctance, and started for my appointment in Conway. Conway is in Massachusetts, situated in the wake of the Green Mountains, in the midst of scenery at once sublime and beautiful. I was reminded of the description of Judah's hills, where, eighteen centuries ago, was heard the voices heralding the Saviour's first advent. As I might have expected, I found in Conway a warm-hearted and devoted people. All present felt that our meeting was one of interest and profit. On the Sabbath I baptized one. In the evening I rode to Haydenville, about fifteen miles. This is a handsome village, about eight miles from Northampton. A meeting-house has been built here on the Christian union plan, but Advent meetings are not allowed to be held there. I therefore preached in Bro. Rose's blacksmith's shop. A good congregation attended. I baptized two, and left for home on the 6th, thankful to God for his grace.

Bro. CHASE TAYLOR writes from South Weymouth (Mass.), Aug. 17th, 1851:

DEAR BRO. HIMES:—I write to inform you that I am still doing what I can to preach the word to my fellow-men. You will recollect that I left the New England Conference at Salem to visit West Parsonsfield, Me., my native place, where I was cordially received by the friends. I commenced my labors on Sabbath evening, when a crowded audience listened with deep interest while I endeavored to present the truth. I continued my labors during the week and over the Sabbath, with increasing interest. I had the satisfaction of learning that many were convicted

of sin, while others assured me that they would give their hearts to Christ. Since then the friends have written me, that between thirty and forty have done so, and are now rejoicing in the pardoning love of Christ. Among the number were two of my brothers, and other relatives. Many backsliders also have been reclaimed. To God be all the glory. The brethren also inform me that they have scarcely had any preaching since I left, and are very urgent that I should visit them again, which I shall do as soon as possible. Yours in the blessed hope.

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"COME, LORD JESUS."

When shall thy lovely face be seen?
When shall our eyes behold our God?
What length of distance lies between,
And hills of guilt!—a heavy load!

Our months are ages of delay,
And slowly every minute wears:
Fly, winged time, and roll away
These tedious rounds of sluggish years,

Ye heavenly gates, loose all your chains,
Let the eternal pillars bow;
Bless'd Saviour, cleave the starry plains,
And make the crystal mountains flow.

Hark! how the saints unite their cries,
And pray and wait the general doom;
Come, thou the soul of all our joys,
Thou, the desire of nations, come.

Put thy bright robes of triumph on,
And bless our eyes, and bless our ears,
Thou absent love, thou dear unknown,
Thou fairest of ten thousand fairs.

Our heart-strings groan with deep complaint,
Our flesh lies pining, Lord, for thee,
And every limb and every joint
Stretches for immortality.

Our spirits shake their eager wings,
And burn to meet thy flying throne;
We rise away from mortal things,
T' attend thy shining chariot down.

Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play
And flash along before thy wheels.

O for a shout of violent joys!
To join the trumpet's thundering sound:
The angel herald shakes the skies—
Awakes the grave, and tears the ground.

Ye slumbering saints, a heavenly host,
Stand waiting at your gaping tombs;
Let every sacred, sleeping dust
Leap into life, for Jesus comes!

Children's Advent Herald.

CONTENTS OF THE AUG. NO.

The Christmas Tree; or a Child's Faith—The Importance of an Agreeable Exterior—Temperance Facts—Cockney Enigma on the Letter "H"—The Arithmetic of Life—True Affection—A Hindoo Suttie—A Powerful Advocate—Inconsistent Parents—Honesty and its Reward—Resolution—Malleability and Tenacity of Gold—Sagacity a Strength of the Spider—A Child's Self-examination—Sagacity a Door—Questions on Humility—The Pin and the Needle—Puzzles, &c. &c.

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[Apr. 26.] WETHERBEE & LELAND.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to far nish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [O. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further inquiry to the circular which the agent hereby sends, and will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Prof. Hitchcock.

James C. Ayer—Dear Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL. D.

From the widely-celebrated Prof. Stillman, M. D., LL. D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

Major PARTISON, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs.

From one of the first Physicians in Maine.

SACO, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell—Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. CUSHMAN, M. D.

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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JOHN S. TAYLOR, Publisher, 143 Nassau-street, N. Y.

THE ADVENT HERALD.

BOSTON, AUGUST 30, 1851.

THE TORNADO.

On Friday the 22d inst., at half-past 5 P. M., a most terrific tornado swept by, within about six miles of this city. On Monday we went out to Medford where it passed, and witnessed the marks of ruin left in its pathway. Language cannot begin to picture the scene of destruction we witnessed.

From the testimony of numbers we conversed with who witnessed it, we learned that the cloud was first seen in the distance, and then had the appearance of the smoke of a conflagration. As it approached nearer it was seen to be a large rotary mass, in shape like a huge tunnel, dense and black. The upper part was much larger than the lower, and approached in advance of it, inclined at an angle of about 30 degrees from a perpendicular. Those who saw its approach were mostly unaware of its nature, and could compare it to nothing but in appearance to some huge monster demon, roaring terrifically, and dashing, whirling, and sweeping onward in destructive fury. Its onward progress was rapid, but its gyratory motion was indescribably so. In most cases, not sufficient notice was had of its approach to permit many thoughts respecting it, and almost the first that any knew of it, it was upon them in all its violence and awful power. The general sensation of all who described it, was at the time that they were to be crushed to nothing. None seemed to suppose there was any hope of escape. Its power, exerted in any one spot, did not seem to continue but a few seconds, and a few moments only measured the time from its first appearance till it was seen retreating over the distant hills. Its path was from forty to eighty rods in width, and its length has not yet been ascertained. It was at least from six to ten miles, and is supposed to have passed off and lost itself upon the ocean.

But the scene of its desolation, who can describe? Houses unroofed, or entirely demolished; the entire street through which it passed laid almost in ruins; twenty or more houses all in view more or less destroyed; huge trees torn up by the roots, twisted and splintered up as if they were the merest playthings for the huge power that grappled with them; crops laid even with the ground; fences, not merely destroyed, but swept away by the wind, like the chaff from the summer threshing-floor—no one knows whither, and its whole path-way seared, blackened, blasted, and strewn with fragments of buildings, trees and fruit, as if the spirit of evil had breathed upon it. Little was left at all, and nothing was left uninjured in its track. One man who watched its progress, said as it moved onward and touched a house or a tree, in an instant the work of destruction was effected.

On looking at the ruins, at the number of dwellings unroofed and prostrate,—it was a subject for wonder that so few persons were injured. Three have since died of wounds received: one lays at the point of death, having had both limbs amputated, a house that he was approaching being lifted up and set down upon them, holding him immovable; four other persons carried to the hospital, and half a dozen others more or less injured in that one village. In other villages through which it passed we suppose a corresponding amount of damage was witnessed.—One girl of fourteen, we saw, who going into the attic to close a window was blown down the attic stairs. One woman we conversed with was taken up bodily and carried over fences and trees several hundred feet and set down unharmed. As soon as she was enveloped in the cloud she said it became dark as night, and after feeling that she was being whirled about in it she lost her senses before she fell. She, like the others, supposed it was her "last of earth." Had the end of the world burst on them they could not have been more terrified than they were while it continued. The whole mass of cloud seemed to be filled with timbers, boards, shingles, limbs of trees, earth, water, fruit, &c., which it had gathered up from the ruins it caused, and which it deposited in strange confusion, as the several portions ceased to be acted on by it in its progress.

Never before saw we the result of a power so irresistible. It appeared like the track of one who "hath his way in the whirlwind" and in the storm, and the clouds are the dust of his feet."—Nahum 1:3. The appearance of the tornado is thus described in the *Post*:

The descriptions we received of the size, shape, color and course of the terrific agent of devastation were various, the differences being attributable mainly to the different points of view from which it was seen by the describers. Immediately after a sharp burst of lightning in the southwest, a thick black cloud was seen to rise in Wayland, resembling a column of smoke so perfectly, that it was supposed the lightning had set fire to some building in a valley, from which the smoke arose. The cloud shot up very rapidly, but seemed to be connected with the

earth by several projecting points. In height the column appeared to be about a mile, and the space covered by the points in contact with the earth about forty rods square. For a few seconds a vibratory motion was observed in the upper portion of the dense mass, and also a fitful luminous appearance among the points or feelers below. This was followed by a whirling motion, and then it commenced a rapid flight through Weston, Waltham, Watertown, West Cambridge, and Medford, to North Malden, where it broke, the fragments disappearing in a very few seconds. It parted near the middle, the upper portion being then in the shape of a tunnel, and the lower part settled down and blended with the points which had grazed the ground, the whole resembling a huge irregular body of smoke which was soon dissipated. The time occupied in its progress from Wayland to Malden is very generally set down at ten minutes. Throughout nearly the whole of its course it was preceded by a cloud of dust, the appearances of which operated as a warning to many persons in the fields, roads, and even houses, and induced them to fly out of the track of the approaching danger. But for this circumstance the loss of life must have been immense. That the sweep of the tornado was not more destructive in the line of its course is explained by the peculiar fact that the main body did not descend to a range with the dwellings and trees, the somewhat widely separated points only coming in contact with them.

It is evident from the appearance of the track of this fearful visitation, that the tornado did not spend its fury on the surface of the ground for the whole distance. In some places directly in the line of the track, no injury was inflicted. In one place in West Cambridge, a large elm tree, of at least eighteen inches in diameter, was torn up by the roots, and a field of beans, within twenty feet on one side, and a tight board fence but little more than the same distance on the other, were undisturbed.

We have received an apple taken from a tree in the line of the tornado, which has the appearance, odor, and taste of having been partially baked. We are informed that numerous other apples on the same tree bear the same appearance. It is supposed that they were baked by the electricity in the tornado!

The tornado commenced at Waltham, where we learn the atmosphere was very oppressive and sultry on Friday afternoon. Its starting place, as near as can be ascertained, was near Charles river, just above the upper factory of the Boston Manufacturing Company. From thence it took a north-easterly direction, through West Cambridge and Medford, and appears to have spent its fury near the boundary line between Medford and Malden.

Col. Douglass, of Cambridgeport, who with two other gentlemen, were sailing on Spy Pond, encountered a Water-Spout, which took the boat up, and swamped it; Col. D. and his two companions clung to the boat and a tree which stands in the pond, and were saved. The water from the pond was carried several hundred feet in the air.

When the tornado struck the Pond, there were several boys on its margin. These boys were in the first place drenched with water. The force of the wind then covered them with earth, and in this condition they were blown up to the railroad track in such a muddy state as to be scarcely recognizable.

Leaving West Cambridge, the tornado appears to have narrowed itself down to about twenty rods in width. On its passage, besides taking two men over the Mystic, one man was carried fifteen feet from the ground and landed in a large heap of brush, bushes, corn, &c.

The first house that appears to have been damaged, was being built by Mr. CHAS. ROLLINS, of this city, for Mr. BATES. This house was nearly finished, and was to cost \$6000. It was instantly demolished, and nothing left standing above the ground. A workman in the house was literally blown away, being picked up some distance in an adjoining field.

An immense pine was taken into the air and carried a great distance. When it came down it was driven into the roof of Dr. Kidder's house, where it projected some 25 feet.

A railroad car, weighing some five tons, was carried sideways six or eight rods over a fence, and demolished.

THE RICHMOND TENT MEETING commenced on Wednesday, the 20th, and closed on the Monday following. It was the best attended and the most effecting meeting throughout, of the season. I cannot say more now, but hope that Bro. WELLCOME will give an account of it.

The gentleman who gave us the use of the land for the meeting, will accept our hearty thanks for his kindness. We thank our brethren and friends generally for their liberality in meeting the expenses of the occasion.

The closing scene was deeply affecting, and will ever be remembered by the faithful and true-hearted in the cause.

Bro. E. BURNHAM, F. H. BERICK, W. BURNHAM, ROSS, WELLCOME, SMITH, and HIMES, took part in the services, and the brethren and sisters generally were free and faithful.

I go to New Haven, Vt., on the 28th. J. V. H.

Bro. C. B. TURNER has been dangerously ill for a few weeks at Bro. E. SMITH's, in Dupeyster, St. Lawrence Co., in this State. We are happy to learn that he feels the special presence of the LORD, and a sweet assurance that this sickness, whether by life or death, will be for the glory of the LORD. We have seen for some time past that his labors were above his strength. We bespeak for him the earnest prayers and sympathies of the faithful.

Monitor and Messenger.

Bro. F. H. BERICK will preach to the tried and faithful church in Buffalo next Sabbath, and will re-

main in that vicinity for a time. Brethren in Lockport, Lewiston, and Niagara, will do well to secure as much of his labors as they can during the week—he will do them good. J. V. H.

THE TOWNSEND FEMALE SEMINARY.—We have received by the politeness of Bro. F. G. BROWN, one of the examining committee of this Seminary, the catalogue for the present year. It is pleasantly situated in West Townsend, and is in a prosperous condition, under the care of competent instructors.

We have received No. 379 of *Littell's Living Age*. It is sufficient to say, that it abounds with the most choice selections from the best periodicals of the day.

The Ladies' Wreath for August has come to hand. As usual, it is embellished by two handsome engravings, and filled with interesting matter. It is published by J. S. TAYLOR, 143 Nassau-street, N. Y.

The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume,—or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office. If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARRANGEMENTS.—Those indebted for past volumes, will confer a great favor at the present time, by making prompt remittance of their just dues.

CANADA PAPERS.—As we have to pay one cent postage in advance, on each paper we send to Canada, \$1 in advance will just pay for the paper and postage for twenty numbers.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, *pre-paid*. If it is sent by letter to an agent, he would have to write another letter to the office,—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit,—it being for their accommodation: our terms being, \$1 in advance, at the office.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Big Tent Meetings.

Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Rochester, the week following that at Buffalo.
Full particulars will be given hereafter.

BUSINESS NOTES.

- J. Nocake—No letter has been received from Mr. Lee.
T. Mathewson—We have not yet heard from Mr. R. Mr. Horlbeck was credited a few weeks since to No. 534.
I. R. Gates—We don't find the name of Mrs. Leonard in Pa. Several of the names you sent as old subscribers at Baltimore, we could not find there, and so enter them as new.
D. Bosworth—Sent books to S. G., Cuttingsville, Vt., the 23d, by express.
J. Carless—We have credited you to No. 554. By transmitting directly to us will save us the per centage.
G. B. Markley—Your question was duly answered at the time. We do not expect to publish it.
T. Sweet—When we had the means we did not refuse. Those who are now deprived of the paper must thank those who are endeavoring to accomplish our ruin. You had the paper four volumes free when we stopped.
J. F. Huber—Sent books the 26th.
J. M. Orrock—Sent you books to Derby Line on the 26th by express.
J. Cummings, \$11—Sent you books to Meredith village the 26th by express.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
The paper of J. A. BRADFORD, of New Britain, Ct., is sent back from the Post Office, she owing 1 00
NOAH JONES, of Washington city, D. C., stops his paper, owing 4 50
J. ROGERS, of East Hill, N. Y., refuses his paper, owing 2 00
Total delinquencies since Jan. 1st, 1851..... 157 33

TO AID IN OUR TENT OPERATIONS.

We need help in our Missionary and Tent-meetings very much. We have been much prospered in them, but have not received an adequate pecuniary support. However, we thank our friends for their assistance thus far.

A Friend..... 4 00

FOR THE DEFENCE.

P. Teats..... 1 00 J. Smith..... 1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. D. T. Taylor will preach at Ware village Tuesday, Sept. 2d; Three Rivers, 4th; Northfield Farms, 5th; Jamaica, Sunday, 7th.—Shall reach East Townsend in the stage at 2 or 3 P. M. on Saturday. If stage goes no further, will come by another means, viz., by train. Young and Kellogg please appoint; Grafton, 10th; North Springfield, 11th; Claremont, N. H., Sunday, 14th—each, except Sundays, at 7 1/2 P. M.

Bro. A. Merrill will preach at East Townsend (where Bro. Camp may appoint) Sept. 2d; Windham, 3d; North Springfield, 4th; Woodstock, Sabbath, 7th; N. W. Stratford, 8th; South Newbury, 9th; East Haverhill, N. H., 10th; Sugar Hill, 11th; North Danville, Vt., 12th; where Mr. Reynolds may appoint, Sabbath, 14th; Derby Line, 15th; Troy, 17th; Richmond, 18th; Montpelier, 19th; Johnson, 22d; Morrisville, 23d; Stow, 24th; Waterbury, 25th; Burlington, 26th—each, except Sundays, at early candlelight.

Bro. I. R. Gates will preach at Springfield, Pa., Sunday, Sept. 14; New York, Sunday, 21st—Hester-street at 10 1/2, up town at 3 P. M., in the evening at Elder Cary's church, or where Dr. Townsend may appoint; Lawrence, 28th; Haverhill, Oct. 5th; Champlain and vicinity, 12th—where Dr. Loomis and Bro. Taylor may appoint.

Bro. Gross will be at West Troy and Nail Works, N. Y., Sabbath, Sept. 6th.

Bro. A. Sherwin will preach in Lowell the first Sunday in September, and for a few weeks onward.

Bro. Ingmire will preach in Albany Sunday, Sept. 7th.

There will be a Camp-meeting at Westford (head of the river), about eight miles west of New Bedford, on the stage road leading to Fall River, to commence Sept. 9th, and continue over the Sabbath, on land owned by Peleg Peckham. All who come by railroad will take the stage at New Bedford, or Fall River, for the camp ground. Ample provisions will be made for board, lodging, and horse keeping, on reasonable terms. We hope that all in this section of country that love the appearing of Jesus, and desire to see sinners converted, and saints quickened, will attend this meeting in the name and strength of the Lord of hosts. Our whole aim in appointing this meeting in view of the judgment near is, that the great truth might once more be brought before the people, by which we desire that God may be glorified, sinners saved, and saints revived. Robert Coit, Joshua Morse, Daniel Tripp, John F. Vinal, Henry V. Davis, Committee.

[We give the above notice by request. We consider it right to say, that the committee have invited three of the warm supporters of the "secret workers" to preach at this meeting. Some of the committee profess neutrality; but we ask candid men to tell us what kind of neutrality that can be, that will ask us to advertise a meeting, where the services will be carried on by men who are known to be our enemies.—Ed.]

There will be a Tent-meeting in Farmington, N. H., on J. W. Horn's land, on the ten rods, about four miles from Rochester, to commence Wednesday, Sept. 3d, at 1 P. M., and continue over the Sabbath. J. CUMMINGS.

There will be a Tent-meeting at Meredith Centre, N. H., commencing Wednesday, Sept. 15th, at 1 P. M., and continue over the Sabbath. Bro. Perkins will make arrangements, and would be glad to have the friends in this region engage with him to advance the cause in this place. J. CUMMINGS.

There will be a Tent-meeting in Deerfield, N. H., commencing Wednesday, Sept. 23d, at 1 P. M., and continue over the Sabbath. The meeting will be near Bro. T. Quimby's. Let the friends rally. J. CUMMINGS.

Providing permitting, there will be a tent-meeting in Centreville (or head of the bay), Stanstead, C. E., commencing Sept. 20th, and to continue a week or more. It is hoped that the brethren in this and adjoining towns will come up to this anniversary feast clad in the spirit of prayer, that the cause of God may receive a fresh impulse. A house will be engaged for the accommodation of those who can conveniently furnish their own bed and board. Board and horse keeping for those who wish, on reasonable terms. All will be provided for. Bro. S. W. Thurber, B. S. Reynolds, and Sonberger, are expected to attend. The brethren who own the tent, are requested to give due notice should they want it at that time. DANIEL BLAKE, H. D. MERRILL, F. S. DOLLOFF, Com.

The Lord willing, a Camp-meeting will be held in Elk county, Pa., on the Shenandoah river, at the junction of Drill-wood, on the old Methodist Camp-ground, to commence Sept. 11th, and to continue as long as shall be deemed for the glory of the Lord. The brethren and sisters in that vicinity especially are requested to make the meeting a subject of prayer, that sinners may be converted, saints quickened, and the truth of the speedy Advent be spread abroad more extensively. By order of committee, Elders Wm. LANE, THEODORE JOYER, Wm. F. WOODWORTH.

There will be a Camp-meeting near Waterloo, in Warner, N. H., commencing Sept. 2d, to continue a week or more. A general invitation is given. Let those who can bring tents, &c., &c. Those who can bring provisions, and not tents, may do so, and those who cannot bring either, will be provided for. Those who come by railroad will stop at Waterloo or Roby's Corner. In behalf of the brethren, J. CUMMINGS, T. M. PREBLE.

A meeting will be held at Coburg, commencing Sept. 7, at 11 A. M., and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 P. M. Friends are invited to attend.
A Camp-meeting will commence in the Powley neighborhood Sept. 13th, at 3 P. M., and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Perce, and Truesdale, are invited. In behalf of the brethren, C. J. JONES, W. J. JACKSON, D. CAMPBELL.
(Monitor & Messenger please copy the above.)

There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATTHEWS, H. MUNGER, Committee.

Second Advent Big Tent Meetings.

There will be a Big Tent and camp-meeting in New Haven, Vt., commencing Aug. 31st, and to continue till Sept. 7th. Elders J. V. Himes, I. E. Jones, W. Burnham, and others, are expected to attend. The object of the meeting is to consider the great truth of our Lord's soon coming, the doctrines connected therewith, and to prepare a people for the coming of the Lord. All extraneous questions, such as gender strife, will be left out. It is hoped this will be a general meeting of Adventists throughout this region.

Brethren coming from the north or south can come by the Rutland and Burlington railroads, and be left within a few rods of the ground. The fare each way will be half-price. Those who can are requested to bring their tents. Ample provision will be made for those who do not, on reasonable terms. Besides, good accommodations can be had at two respectable hotels within half a mile of the ground. (In behalf of the committee of arrangements.) P. B. MORGAN.

Receipts from Aug. 19th to the 26th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

W. Bartlett, J. Woodward, Mrs. L. Atkins, W. Backus, Miss L. Atkins, H. Parker, T. Smith, W. Field, W. Keyes, J. Gould, E. Scribner, D. Boyce, W. C. Porter, W. B. Porter, A. Durkee, Mary Kellogg, J. Robinson, R. Robinson, D. D. Robinson, Mrs. H. Hill, E. Parker, E. Chamberlain, S. Hall, W. Pulling, L. Cunningham—each 75 cents to No. 534, end of vol. 8, at Jan. 1st.
J. Philbrick, 500; J. P. Osquod, 534; S. Currier, 612; D. Fogg, 560; H. L. Hastings, 500; A. Bliss, 500; G. W. Wilson, 500; M. Green, 534; C. Nourse, 580; W. W. Sherman, 561; S. Mitchell, 534; J. Smith, 547; M. Maxwell, 570; A. Ross, 561; J. Louge, 543; J. Boden, 534; J. B. Larnbee, 534; J. Thomas, Jr., 534; J. Furrington, 547; R. Files, 560; J. Tripp, 585; Wm. C. Hall, 560; Mrs. T. Hall, 538; F. Cox, 560; L. Campbell, 560; A. Ricketts, 560; M. P. Patter, 560; D. C. Hull, 534; S. C. Hurlbert, 534; R. Parmelee, 554; R. Clunpet, 534; J. A. Sherman, 560; W. Cluffin, 508; J. P. Smith, 560; H. N. Patten, 508; J. B. Dustin, 560; T. Tibbitts, 560; J. F. Huber, 534; R. McFadden, 547; T. B. Dustin, 560; C. Taylor (\$3 54 to balance acct., and on C. H.), 534; L. Jackson, 560; M. L. Jackson, 560; J. Cummings (\$3 on acct.), 560; L. Cummings, 560; E. S. Emerson, 534; E. Parker, 560; P. Teats, 560; R. B. Taylor, 573; A. Teats, 549; A. Rae, 560; G. Wise, 560; I. S. Spates, 560; S. Ball, 560; L. Forsyth, 560; C. Mason, 560; S. Dustin, 560; M. Kirby, 560; \$1 due D. Chadsey, 534; S. Sweet, 534; D. B. Gutter, 560; D. Felch, 534; Mrs. S. Hayden, 534; P. Perkins, 560; T. D. Vezre, 560; N. Hale, 560; S. D. Hopkins, 534; Wm. H. Hopkins, 560; J. Barry, 560; J. Harris, Jr., 573; G. Herron, 534; I. T. Cole, (C. H. and to) 534; J. Morrill, 560; Mrs. S. Blanchard, 560; L. Taylor, 560; F. R. Wilkins, 586; C. Green, on acct.; E. Sablin, 560; T. Harley, 560; Elder H. Stinson, 534; M. R. Hingley, 577—can't send back numbers; M. Bradford, 560; E. P. Richardson (on C. H.), 560; M. P. Horn, 560—each \$1.
P. V. West (3 vols), 560; M. Burr, 560; C. Walker, 599; L. Johnson, 560; J. P. Farrar, (by S. G. A.), thank you; E. H. Leland, 560; S. J. May, 560; P. Scott, 388; R. Harley, 586; P. F. Green, 560; J. Lamb, 586; E. Ayres, 560; R. Van Horn, 560; J. W. Johnston, 534; L. Curtis, 597; J. Wright, 576; W. W. Patten, 560; C. H. Robinson, 560; N. Rowell, 560; E. S. Eastman, 534; S. Milliken, 586; A. Davis, 560; J. Pulsifer, 560—each \$2.
A. Grove, 534; T. Copsey, 540; S. Ford, 612; E. H. Adams, on acct.—each \$3; H. Woodbury, 534; Mrs. J. Hewes, 534—each 75 cts. J. Goff, 573; J. May, 534; E. Martin, 534—each \$1; 50 A. Clapp, on acct.—\$3 23. R. Gross, 534; C. Merrandville, 534; J. Vail, 534; Dr. G. O. Somers, 559—each \$1 20. J. Fletcher, 540—\$1 85. H. N. Elliott, 534—\$1 25. I. Ives, 534—36 cents. N. Stevens, 554—\$2 40. S. Foster, Jr., on acct.—\$9. H. H. Gross, on acct.—\$10. W. Tracy, on acct.—\$10.

ADVENT



HERALD

LAURE 9: 27-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, SEPTEMBER 6, 1831.

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THE ROSE OF SHARON.

"I am the Rose of Sharon, and the Lily of the valley."—CANT.

Go! warrior, pluck the laurel bough,
And bind it round thy reeking brow;
Ye sons of pleasure, blithely twine
A chaplet of the purple vine:
And Beauty, cull each blushing flower
That e'er has decked her sylvan bower—
No wreath is brighter, no Garland fair,
Unless sweet Sharon's Rose be there.

The laurel bough may droop and die;
The vine its purple fruit deny;
Each blushing flower that decks the plain,
Once withered, ne'er may bloom again;
And Beauty's wreath, and Beauty's bloom
In vain may shun the withering tomb;
Where naught is bright, and naught is fair,
Unless sweet Sharon's Rose be there.

Let others rove beneath a sky
Where bloom the buds of gaudier die;
Fair children of the Sun's bright beam
By fount, or fine, and sparkling stream,
Earth, keep thy gems! their fragrant breath
Waits o'er the mouldering couch of death,
And I'll to dearest wastes repair,
If Sharon's deathless Rose be there.

When Nature's hand, with cunning care,
No more the opening bud shall rear,
But desolation's withering blast,
O'er all earth's brightest scenes has past,
Nor summer's rain, nor gentle spring,
No more thy quickening verdure bring,
There is a clime forever fair,
And Sharon's deathless Rose blooms there.

The Future Condition and Destiny of the Earth.

BY EDWARD HITCHCOCK, D. D., LL. D.,
President of Amherst College, and Professor of Natural Theology
and Geology.

(Concluded from our last.)

* * * * *

All geologists, then, agree that the elements of the earth's final conflagration are contained within its bosom or upon its surface. At present, these elements are so bound down by counteracting agencies, that all is quiet and security. But let the fiat of the Almighty go forth for their liberation, and the scenes of the last day, as described in the Bible, will commence. The ploughshare of ruin will be driven onward, until this fair world is all ingulfed, and no trace of organic life remains. Yet to him who realizes that the destruction is only a necessary preparation for a brighter world, which will emerge from the ruins of the present; that, when the matter of the globe has been purified, its surface shall be covered with new and lovelier forms of beauty, surrounded by a still more bland and balmy atmosphere, and inhabited by sinless and immortal beings,—to him who realizes all this, the desolation will put on the aspect of a glorious transformation.

In the second place, still deeper will be this impression, when we recollect that similar transmutations have already been experienced by the earth with an improvement of its condition. There is no evidence that the entire surface of the earth has ever undergone a complete fusion since organic life first appeared upon it. But we have reason to think that, frequently, at least when one race of animals and plants has disappeared from the earth, it has been the result of violent catastrophes, proceeding from the elevation or subsidence of continents or chains of mountains. Says Agassiz, "A very remarkable, and perhaps the most surprising fact is, that the appearance of the chains of mountains, and the inequalities of the surface resulting from it, seem to have coincided generally with the epochs of the re-

newal of organized beings."—*Ed. Journal of Science*, Oct. 1842, p. 394. These vertical movements of such large portions of the earth's crust could have resulted only from the direct or indirect agency of volcanic power, though the destruction of organic life, which must have been the consequence, may have resulted as often from aqueous as igneous inundations. But usually both agencies were probably concerned, and the predominance of one or the other of these agencies is of little consequence to the argument; for if such wide-spread ruin has already repeatedly passed over the earth, a still wider desolation may be presumed possible, if only a little wider play shall be given to the agents of destruction. Already have the changes of this sort which the earth, or portions of it, have undergone, resulted in an improved condition of its surface. In other words, at each successive epoch, animals and plants of a higher and more perfect organization have appeared, because the temperature, the air, and the earth's general condition have been better adapted to their happy existence. The amount of limestone seems to have been constantly increasing, and, as a consequence, the fertility of the soil; probably, also, the amount of carbonic acid has diminished in the atmosphere, as animals with lungs have been multiplied. In short, there is a prodigious increase, among the present inhabitants of the globe, of animals and plants possessing complicated and delicate organization and loftier intellectual powers, over all former conditions of the globe. But we have reason to believe, from the Christian Scriptures, that the next economy of life which shall be placed upon the globe will far transcend all those that have gone before. Every vestige of sin, suffering, decay, and death will disappear. Says the Bible, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And there shall in no wise enter it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." In short, the change is no other than the conversion of this world into heaven. Reasonably, therefore, might we anticipate a most thorough destruction of the present world, to prepare the way for the introduction of such a glorious state.—The Scriptures describe that state by the most splendid imagery than can be derived from existing nature. It is represented, figuratively, no doubt, as a splendid city, prepared of God, and let down to the earth. Its twelve foundations are all precious stones, its gates pearls, its wall jasper, and its streets pure gold, as it were, transparent glass. The Lord God Almighty and the Lamb are the temple of that city. Instead of the sun and the moon, the glory of God enlightens it, and the Lamb is the light thereof. From out of their throne proceeds the water of life, clear as crystal, and along its banks grows the tree of life, with its twelve manner of fruits, yielding its fruit every month.

Here, then, we have the most splendid and enchanting objects in nature brought before us as representatives of the new heavens and the new earth. Yet we cannot learn from the Bible, or science, what material dress nature will then put on. We are taught only that it will far exceed, in splendor and perfection, the drapery which she now wears. We may be assured that it will be eminently adapted to a spirit that is henceforth to be perfectly holy, happy, incorruptible, and immortal. Both revelation and geology agree in assuring us that the new earth, which will emerge from the ruins of the present, will be improved in its condition; but the particulars of that condition are not described—probably because we could not, in our present state, understand them.

We have seen that the geological changes which our world has hitherto undergone have been an improvement of its condition, and that each successive economy has been a brighter exhibition of divine wisdom and benevolence. Shall this progress be arrested when the present economy closes? We know that the righteous will forever advance in holiness and happiness.

Why may not a part of that increase depend upon their introduction into higher and higher economies through eternal ages? May not this be one of the modes in which new developments of the character of God will open upon them in the world of bliss?

The Scriptures represent the material aspect of the new heavens and the new earth, when first the righteous enter upon them, to be one of surpassing glory. But why may not other developments await them in the round of eternal ages, as their expanding faculties are able to understand and appreciate them?

The greater the variety of new scenes in the material world which shall be presented to the mind, such as an infinite Deity shall devise, the more intense the happiness of their contemplations; and who can set limits to the permutations which such a being can produce, even upon matter? I can form no conjecture as to the nature of those new developments; nor do I believe they could be understood in our present state. I feel as if those formed too low an estimate of the new heavens and the new earth, who imagine a repetition there of the most curious organic structures, the most splendid flowers and fruits, and the most enchanting landscapes of the present world. I fancy that scenes far more enchanting, and objects far more glorious, will meet the soul at its first entrance upon the new earth, even though to mortal vision it should present only an ocean of fire. I imagine a thousand new inlets into the soul—*say, I think of it as all eye, all ear, all sensation*; now plunging deeper into the infinitesimal parts of matter than the microscope can carry us, and now soaring away, perhaps on the waves of the mysterious ether, far beyond the ken of the telescope. And if such is the first entrance into heaven, who can conjecture what new fields and new glories shall open before the mind, and fill it with ecstasy, as it flies onward without end! But I dare not indulge further in these hypothetical, yet fascinating thoughts; yet let us never forget, that in a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality. We shall then know in a moment how much of truth there is in these speculations. But if they all prove false, fully confident am I that the scenes which will open upon us will surpass our liveliest conceptions. The glass through which we now see darkly will be removed, and face to face shall we meet eternal glories. Then shall we learn that our present bodily organs, however admirably adapted to our condition here, were in fact clogs upon the soul, intended to fetter its free range, that we might the more richly enjoy the liberty of the sons of God, and expatiate in the spiritual body, *the building of God, the house not made with hands, eternal in the heavens*.

Let us, then, live continually under the influence of the scenes that await us beyond the grave. They will thus become familiar to us, and we shall appreciate their infinite superiority to the objects that so deeply interest us on earth. We shall be led to look forward even with strong desire, in spite of the repulsive aspect of death, to that state where the soul will be freed from her prison-house of flesh and blood, and can range in untiring freedom through the boundless fields of knowledge and happiness that are in prospect. Then shall we learn to despise the low aims and contracted views of the sensualist, the demagogue, and the worldlings. High and noble thoughts and aspirations will lift our souls above the murky atmosphere of this world, and, while yet in the body, we shall begin to breathe the empyreal air of the new heavens, and to gather the fruits of the tree of life in the new earth, where righteousness only shall forever dwell.

The Golden Age.

The Jews were expecting the Messiah in the day he came, and they rejected him. Christians are expecting the Millennium of the Church, and of the State, and of the world, in this day.

The Jews then failed to know their King; even so now, Christians may fail to recognize their kingdom; for to chosen disciples it was said: "O fools, and slow of heart, to believe *all* that the prophets have spoken."

The Jews erred, not understanding the Scriptures; Christians err in the same way. The Jews readily believed that the promised Son of David would reign over the earth; but the prophecies of his humiliation and death they could never understand, until the resurrection of Jesus explained them. Christians, likewise, with all the world, readily believe in that great revolution which will introduce, and firmly establish, the coming reign of righteousness in the whole earth; but they overlook—they cannot understand—the humiliation and death which are to precede its coming. Humiliation and death are to the world intolerable; yet, the Author and Finisher of faith despised the shame for the joy set before him in the promised age of glory, and his faithful do not shrink to follow in the path he trod, to the same glory.

When Jesus foretold his disciples that he must be rejected of the rulers, be despised of the people, and be crucified at Jerusalem, the disciples did not believe; on the contrary, Peter took him, and began to rebuke him for his gracious words. Christians are quite incapable of resisting the strong persuasion, that this world is coming directly under the sway of the Gospel now, as the disciples thought to rule the earth immediately after the King rode into Jerusalem, in the midst of the hosannas of the whole multitude. One week served to show how grievously they were mistaken.

Christendom believes in a Golden Age much as Peter in that day believed in the Messiah.—Peter and James and John were expecting to enter with the Lord immediately into his kingdom. They had not the smallest idea of going with him through death into that reign of glory. And, precisely so now, many expect "this present evil world" to go right into the promised Golden Age, without seeing death or dissolution, much as if flesh and blood might inherit the kingdom of God. They have no idea of going through the resurrection into the looked-for golden age. They do not believe *all* that the prophets have spoken. The peace, the bliss, the plenty, the glory, they believe and confidently expect; and supposing that this world and its Jerusalem are to be the scene of the age of glory, prior to the day of judgment, they seek to hasten it, by worldly policy, by striking hands with Greeks, Romans, Syrians, and others.

It is easy to see how men of learning and intellect, of liberal and enlightened mind, under the influence of the above conviction, are led to conclude that the promised age can never come, while the different sects refuse all terms of accommodation; and they are led honestly to begin to introduce the age, by making all possible concessions in favor of unity, and this especially towards the dominant Greek and Roman Churches, setting an example of doing as they would be done by, and stepping out boldly before their fellows in the race for the goal of their hopes of this world's age of glory.

The great Reformers, both on the continent and in England, officially denounced this conviction as a Judaizing notion. It is, nevertheless, held by many who honor those Reformers in our church, no less than by many who dishonor them. But only the latter class both Judaize and Romanize—they who dishonor the Reformers, not only expect the Age of Gold in this world, when discord and division shall give place to unity, peace, and concord, under the administration of the chosen people; they also expect to come into this fellowship with Rome, and to that end are ready at once to advance half the way or more.

These find Rome inflexible, and themselves in a condition from which they must draw back with disappointment, or go forward into the gates of "that great city which reigneth over the kings of the earth." Newman and Forbes and company have gone through the gates.—Palmer and Ives and company have drawn back. Honor to them that repent.

If that promised age is to come in this world, compromises must be made; but if that promised age be, indeed, "the habitable world to come," of which Abraham is the promised heir, then may we with patience wait for it in the coming of our Lord, whose kingdom is over all the earth, world without end: "For thou shalt rest, and stand in thy lot at the end of the days."

Protestant Churchman.

Woman's Rights.

In commenting upon some of the sentiments uttered on this topic, the foreign correspondent of the *Christian Advocate and Journal* writes as follows:

"Take all the world, and see what are the nations where a blessing has lighted up the lot of woman, and raised her to the fellow and friend of man; what the regions, in traversing which, if you open a door you can see within that beautiful but simple sight, a family—a husband and wife seated at one board, with their sons and daughters forming one circle, and all held equal in rights and claims. Do you find it in the bright land of sun and spice groves, where the palm and the banyan flourish? Do you find it in the ancient Bible lands, where the Nile, the Jordan, and the Euphrates flow? Do you find it in the African interior, on the banks of the Gambia or the Niger? Do you find it in the primitive forests of America, among the red sons of an ancient race? Take these various lands, nature has had all opportunities, genius all opportunities, intellect all opportunities, mother woman all opportunities; yet whether in the Kioch of Mohammedan realms, in the Zenana of Hindostan, in the hut of the Krooman or the Foulah, in the kraal of the Kafir, or the wigwam of the red man, the female does not find the position of an equal and a companion. Philosophy must have fact.—There it is; the great broad fact; plain, stark, staring, and intrusive, right in the face of you. None of your man-made gospels have elevated woman yet; and still you go on apostrophizing nature, and intellect, and truth, and beauty, and 'inner senses,' and 'new testimonies,' and 'marches of minds,' and 'dawns of days,' and other great gospels of your own, not one of which can point you to a single nation on earth's open countenance, whereof it has made the families to taste family fellowship and good.—In whatever land you find a family circle, *that land has been visited with the Gospel of Christ*. In those lands of Asia and Africa which possessed the one Gospel, God's own Gospel of his Son, and which fell from it, exchanging it for the Koran—in all those lands, from Fey to Maracca, the family circle has disappeared, and you have the seraglio instead. It is so; it has been so; it will be so. God said it of old: 'In Him shall all the families of the earth be blessed.' You who go on prosing or poetizing over your gleamy gospels of settlement and systems, get you to facts. Show us the lands which reject Christ and have happy families, and chaste wives, and pleasant schools, and sons and daughters growing up intelligently. Then, if your nature has been shining with all your stars, and singing with all her music, and careering with all her awe of tempest, thunder, earthquake, and meteor, from Adam until now, and has had 'intellect' always to act upon, and the 'noble nature of man' always to mould, and the potent virtue of 'woman' to aid her in every homestead, and yet it has not managed to half educate one single tribe either in America or Asia, has not made one decent family circle either on the Himalayas or the Andes, it is mighty poor preaching of yours to direct our hopes to the Tutor under whose lessons all the infanticide of the Asiatic Ghauts, and all the woman scourge of the Columbian forests have grown up and prospered. No, no; He, he alone, the Star of all souls, He brought into this race of ours the boon and blessing of a home—the joy, the wealth, the beauty of a family circle. If the mother that bare me could teach my infant lip to address my Father in heaven—could teach my young eye to trace the letters pregnant of love and enjoyment—could reason with my young passions on their dangers and delusions—could show me a way of truth, chastity, uprightness, and hope eternal—could enforce all this by words of unearthly weight, learned in a tone of unearthly wisdom: to whom do I owe all this? To whom was it due that she was not the untaught and inane toy of harem, or the abject drudge of a savage tribe? To the Son of God alone; who taught us how man and woman were made, and how sacredly they are one. And if my wife can read what I read, can feel all I feel, can counsel me on every case, and sympathize with me in every study; if, instead of being a plaything when present, and a care, a jealousy, and a danger when absent, she is my gentler, better, purer self, to whom do I owe it? Not to nature; she has done as much for the Hindoo son and husband as for me. Not to intellect; she has flashed as brightly under the stars of Arabia as

of England. I owe all my family advantages as child, or as man, to Thee, O Lord and Saviour, to thy word and grace alone!

"Let the sons, husbands, fathers of America, beware lest they look to any other gospel than that of Christ's wise law of sacred and inseparable marriage—to any other elevation than that of love to the wife, as of Christ to the Church, than honor to the wife as the weaker, the feebler, and the more fragile, though not the baser vessel. Your 'new testimonies' may make writing, spouting, flaming, and even powerful woman-kind; but woe worth the hearths which seek genial comfort from such fires! The calling and the glory of woman is not to form laws, or treaties, or orations; but to form what is greater than all these, what presides over them all—men. The woman of France is wonderful at business, well up in politics, apt to teach, apt to buy and sell, apt to discuss and plan for the public; but every step that she advances toward public life, carries her farther and farther from domestic worth and domestic purity. A woman haranguing, voting, legislating, would be as great a disgrace to herself as a woman drudging is to her husband. God never made her, either to command man or to be a slave to him. He made her to be his 'helpmeet,'—in 'subjection,' it is true, but in love, and unity, and honor.

"Were all our arguments to prove that man is by nature a blind and bad being, too feeble, we need only refer to the fact, that in spite of all the lessons of the years that are gone, of the nations that have perished, of the blights of hope and heart that our eyes have seen, there are still found those who would chafe at the restraint which God's Gospel laws place on our 'instinct' or 'nature,' our 'inward aspirations,' and such like. 'Nature,' one will say, 'impels me to such a course; surely no law can justly contradict her dictates.' Justly or unjustly, it is plain as day that God's holy law does forbid her dictates. You do not choose to submit to such violence to your nature. But are you willing to abide by your choice? Just take a case. I provoke you, and yielding to the impulse of nature, you strike me. Nature impels me to strike again. God's law comes in, and, most unsparingly contradicting my nature, tells me not to strike, not to resent, but to love, and do a kindness. Here natural impulse and divine law clash terribly. One must be broken. Which is right? 'By their fruits ye shall know them.' I say the voice of nature must be right, and letting my own indignant heart sway my hand, a stroke falls upon your head. You obey nature, too; we meet for honor or revenge. One is left a corpse, the other a criminal; two families are plunged into grief, and animosities are kindled in the bosom of a whole kindred. So much for obeying nature and disobeying God. But suppose I confront nature, and bow to God; quell the heaving of my heart, bear you blow in meekness, do you an act of friendship. My breast is cleared of bitterness, your breast is melted to generosity; and to us and to ours the issue is life and peace. It is ever so, the law of nature, where it contradicts the law of God, *worketh death*. The law of God, where it contradicts the law of nature, *worketh life*. Go to nations, go to families, to the hospitals of Christendom, to the walks of heathendom, to the haunts of nature's liberty in our cities, to all walks of life, and see."

God in the Tornado.

The newsmen have given us the details of the Tornado's ravage in our vicinity; the sad statistics are published all over the land, and tens of thousands have witnessed in person the scene of ruin. But how few among the curious eyes that looked on that track of desolation, have seen the finger of God there, or gone away with a serious thought of Him who rideth upon the wings of the wind! It were hardly possible, indeed, for the most irreverent spirit not to confess that there was an unseen power behind and in the whirlwind, but to such a one how vague the impression of a personal and "living God!" What sensual, skeptical heart, was smitten with a true emotion of awe, or felt that "there was the hiding of His power," whose "voice breaketh the cedars of Lebanon?"

And was not God in the Tornado? Go and ask the smitten ones who saw a husband and a father crushed under that terrible tempest, or the parents whose youthful hope and stay lies, a poor, mutilated thing, in your hospital! Let them testify, who, amid a falling and a flying death, were most miraculously preserved!—How "the stone out of the wall, and the beam out of the timber," in those shattered houses, plead in their mute eloquence for God, and will serve as memorials of his power and care alike, who, when the angel of death "spread his wings on the blast," still kept watch and ward over those imperilled households!

Let those who will, count the Tornado but a mere product of particular natural forces, and

prove that nothing was hidden there but certain material elements. For no such miserable philosophy would we exchange the faith that in our pious training still clings to us, that these elements all are but the servants of his will who maketh his ministers a flaming fire. Especially would we impress it upon a sensual, infidel age, that He who sent his fiery tempest upon the cities of the plain, still lives, and in all these visible tokens warns an impious world of his wakeful justice!

It was no diseased imagination that moved the lips of Cowper to say,

"God proclaims

His hot displeasure against foolish men,
That live an atheist life: involves the heaven
In tempests; quits his grasp upon the winds,
And gives them all their fury."

It was a quaint, but happy expression we heard, of a little boy, on coming home from the scene of desolation—"Mother, I didn't know that God was so stout." Let our children be nurtured in this idea of God in everything, and led up through all these tracks where Jehovah has "marched in his indignation," to a more vivid and instant impression of the All-seeing Eye! If we thought our words would be read by such, we would ask the thousands who came far and near, on the Sabbath, to see the ravage of the tempest, "What wilt thou say when He shall punish thee? Who can stand when He ariseth to shake terribly the earth?" If we might hope that "the sight of the eye" had affected their hearts seriously, we could almost be reconciled to their profanation of the Sabbath. But we fear that to the great multitude there was no spiritual manifestation of God in the scene, no felt sense of his power, who will not hold him guiltless that dishonors one of his laws! Surely to the profane, and atheistic spectator, the "Lord was not in the wind." He that has never yielded his heart to the daily tokens of the Divine presence in gentle and benignant forms, and has never asked that his spiritual eyes may be opened, will seldom apprehend God rightly, in the most terrible displays of his power! O that when the storm of earthly passion is hushed, and the soul has come to feel the desolation of its own estrangement from God, there may come on the ear of thought, to some of these busy worldlings, "the still, small voice," and they shall cover their faces with the mantle of Christian devotion, and worship!

Congregationalist.

THE SOUNDS OF INDUSTRY.

BY FRANCES D. GAGE.

I love the banging hammer,
The whirring of the plane,
The crashing of the busy saw,
The creaking of the crane,
The ringing of the anvil,
The grating of the drill,
The clattering of the turning-lathe,
The whirling of the mill,
The buzzing of the spindle,
The rattling of the loom,
The puffing of the engine,
And the fan's continuous boom—
The clipping of the tailor's shears,
The driving of the awl—
The sounds of BUSY LABOR,
I love, I love them all.

I love the ploughman's whistle,
The reaper's cheerful song,
The drover's oft-repeated shout,
As he spurs his stock along;
The bustle of the market man,
As he hies him to the town;
The halloo from the tree-top,
As the ripened fruit comes down;
The busy sound of threshers
As they clean the ripened grain,
And the huskers' joke, and mirth, and glee,
'Neath the moonlight on the plain;
The kind voice of the daryman,
The shepherd's gentle call—
The sounds of active industry,
I love, I love them all.

For they tell my longing spirit
Of the earnestness of life,
How much of all its happiness
Comes out of toil and strife;
Not that toil and strife that fainteth,
And murmureth all the way—
Not the toil and strife that groaneth
Beneath a tyrant's sway;
But the toil and strife that springeth
From a free and willing heart,
A strife which ever bringeth
To the striver all his part.

Oh! there is a good in labor,
If we labor but aright,
That gives vigor to the day-time,
And a sweeter sleep at night:
A good that bringeth pleasure,
Even to the toiling hours;
For duty cheers the spirit
As the dew revives the flowers.

Ohio Cultivator.

Is there no Devil?

An Episcopal clergyman travelling in England relates the following dialogue as having occurred in an omnibus. It is another method of disposing of the Universalist doctrine of no devil:

First Universalist. (Addressing his friend.)—Well, sir, were you at the hall last evening, to hear our friend Rushey?

Second Universalist. No, I was not.

F. U. That was a pity, for Rushey did the business most manfully; you know how the subject was "whether there is any evidence of the being and personality of the devil." And indeed, there cannot be found now-a-days any man of common sense who believes in the existence of a devil, or who will attempt to prove such a doctrine; I say, (looking the divine full in the face,) no man of common sense can believe in such an absurdity.

Divine. Sir, I lay claim to common sense, without pretending to anything more, and I believe there is a devil.

F. U. Ah! do you, sir? do you, indeed? I am astonished, I am astonished! Believe there is a devil! after what Mr. Rushey has said, and many others besides, who have with equal clearness proved the contrary! Oh, no, sir, there is no devil! it is only a trick of the priests'; there is no devil.

D. I suppose, sir, you believe in the Scriptures?

F. U. Oh yes, sir, to be sure I do; it was from the Scriptures Mr. Rushey gathered his proofs.

D. Well, then, do we not read again and again of the devil in the Scriptures?

F. U. Truly, sir, truly; but devil means only an evil conscience!

D. Ah, indeed! an evil conscience, an evil conscience; let us try it. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them"—an evil conscience came among them!—"and the Lord said unto Satan"—and the Lord said unto an evil conscience!

F. U. Oh, sir, you need not go any farther there: to be sure it does not mean an evil conscience there.

D. Well, sir, we will try in another case:—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil"—to be tempted of an evil conscience!

F. U. (A little mortified.) Why, yes, it does not seem to hold good there, neither.

D. Let us try it once more:—"And there was a good way off an herd of swine feeding. So the devils"—the evil conscience—"besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go; and when they"—the evil conscience—"were come out, they"—the evil conscience—"went into the herd of swine."

The evil conscience of the Universalist was troubled, and he was dumb.

Courtesy.

Amidst the spiritual knowledge which abounds in the present day, it is to be feared that any of the relative duties and graces which belong to the Christian character are in danger of being overlooked. One may be very sound among his fellows upon the great doctrines of the Gospel, and it would be a want of that charity which thinketh no evil to say, that he was not fully persuaded of their truth in his heart. From sad experience, however, it may be otherwise; for we are told, that even Satan can transform himself into an angel of light. But take the most favorable view of the case, it becomes a subject of inquiry, how the doctrines of the Gospel affect the every day practice. To guide us in this inquiry, let us look to the third chapter of the first Epistle of St. Peter, where the Apostle concludes a long list of Christian graces, by calling on the believer, amongst other things, to "be courteous."

"Courteous," in the ordinary meaning of the word, applies to that civility which should subsist between man and man in their intercourse one with another. How often it has been shown in the conduct of men of the world, must be familiar to all who have had dealings with them. If this disposition proceeds from the mere impulse of good feeling and good manners on their part, how much more ought it, as a matter of higher and nobler principle, to actuate the conduct of those who call themselves Christians! An opposite behavior not only injures their own peace—it gives occasion to those who have intercourse with them to consider their Christian profession as consisting merely in words, and having no meaning. Such a consequence is deeply to be deplored, and bewilders those who otherwise might have been desirous to attain to the knowledge of the truth. It is no uncommon thing to hear the remark, "Oh, So-and-so, I dare say, is a very good man in his own way; but I wish to have

no business transaction with him. He is void of all courtesy, I cannot meet him even on terms of ordinary civility." Again, if another be a Christian, it is remarked sometimes, "He is a very ill-natured one, harsh to all with whom he has anything to do. I would rather deal with one who would knock me down, than with him who professes religion, and does not act up to it." These, and similar remarks, are of more frequent occurrence than professing Christians are at all aware of. Their influence on the minds of those who utter them, must be of the most injurious nature. It is no doubt true, that the spirit in which such remarks are made, may often proceed from the natural hostility of the unrenewed mind to what is good. Even the most amiable to outward appearance, may have a deeprooted aversion to the doctrine of the Gospel. But admitting this, how does it become Christians to give no occasion for suspicion being cast on their profession! Taking the very lowest view of the subject, it is an easy thing surely for a reasonable being to maintain that courtesy with his neighbor, without sacrificing any principle which may lead him to be respected by that neighbor. It consists with our own experience, that when such a one has been removed from this lower world, men of all classes with whom he has intercourse, have joined in one common feeling of regret. But if a Christian who is beset with many infirmities, so long as he is in the body, still feels the risings of natural passion within him, where is his confidence? He surely cannot be ignorant of that. Will He, in whom we put trust, not direct him to a way of escape? Assuredly he will. "Set thou a watch upon my lips," said the Psalmist, "that I sin not with my tongue." So may every Christian, so should every Christian, pray, every morning that he rises, that in his daily business and intercourse with his fellow-man, he may show all the graces of the Christian character.

Courtesy costs little trouble to any one—it should cost none to the Christian. He should lay account with trials and afflictions which await him in passing through the world. His course here cannot always be smooth. Let him, therefore, as the Apostle says, "as much as in him lieth, live peaceably with all men;" and whether in his dealings in business, or in the retirements of domestic life, let him exhibit that meek and quiet spirit, which in the sight of God is of great price. Thus will he exemplify in his conduct the influence of those higher principles, which will not only command the esteem of all around him, but may also lead others, from his good conversation, to search for themselves that Word, which has made him wise unto salvation.

The Holy City New Jerusalem.

BY REV. EDWARD WINTHROP,
RECTOR OF ST. PAUL'S CHURCH, NORWALK, O.

The more we examine the Scriptures, the more are we struck with the astonishing amount of evidence which they contain for the premillennial advent of our Lord Jesus Christ. It would seem as if it were the intention of Providence, by thus accumulating proof upon proof, to make assurance doubly sure, and to place within the reach of all the means of correct information respecting this "truth as it is in Jesus." We shall call your attention, in this letter, to what Peter says, in the third chapter of his second epistle, concerning the new heavens and the new earth, wherein dwelleth righteousness.

The new heaven and the new earth mentioned by St. John, in the twenty-first chapter of the Apocalypse, may perhaps be symbolical, the new heaven in that passage representing "rulers of a new order; the new earth, subjects of a new character; and the disappearance of the sea, [representing] that [during the millennium] the nations are no more to be excited to violent agitations by the storms of revolt, revolution, and war."—*Lord on the Apocalypse*.

However that may be, the new heavens and the new earth mentioned by Peter are not symbolic but unsymbolic, and denote, as we shall presently show, the material globe on which we live, and the surrounding atmosphere, in their renewed condition, when the curse shall be removed and the earth prepared, as it was when first created, to be the residence of a holy and happy race. But whether the new heavens and the new earth mentioned by Peter are symbolic or unsymbolic, in either case the advent is pre-millennial, for it is the great day when the ungodly are destroyed by fire; and that destruction of the ungodly at the coming of the Lord is followed by these new heavens and new earth, which, according to the promise quoted by Peter from Isaiah, refer to a condition of things which is to begin with the millennium. We think it clear, however, that the material globe, with its surrounding atmosphere in a renovated state is what Peter means by this phrase, and without further anticipating our remarks we proceed with a brief and rapid exposition of the passage. The apostle in this chapter gives a

warning against the scoffers who disbelieve in the advent of Jesus, and who ask in derision, "Where is the promise of his coming?"—2 Pet. 3:3, 4. He then speaks of the material globe in three different conditions: first, the old world, or the world before the flood, which he calls "the world that then was;" secondly, as contrasted with this, "the heavens and the earth which are now," or the world since the flood, the world that now is; and thirdly, the world after the storm of fire and of wrath in the great day, or, to use the language of Peter, the "new heavens" and "new earth," the world to come, which, according to the teaching of Paul in the second chapter of his epistle to the Hebrews, is not to be put in subjection to the angels, but to re-deemed and glorified men. "Unto the angels hath he not put in subjection the world to come, (literally, the future inhabited earth, Gr. *ten oikoumenen ten mellousan*, Lat. *habitata futura sc. terra*), whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him?"—Heb. 2:5, 6.—And what is this but saying, that God in his infinite wisdom was so mindful of the Son of man in his lowly condition, when he had no outward grandeur to recommend him, and of those also whom the Son of man came to redeem, that he hath set before them the prospect of the kingdom and the crown in the great day of glory when Christ and his Church, the Son of the Virgin and his beloved Bride, and not the angels, shall "REIGN ON THE EARTH."—Rev. 5:10, compare Rev. 20:4-6. Accordingly Paul then proceeds to speak of Jesus in three different conditions, that of subangelic humiliation, that of heavenly exaltation, and that of earthly dominion. But upon these topics our limits do not permit us to enlarge. We return to the passage in Peter. After speaking of the scoffers he says—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby (that is, by which waters) THE WORLD THAT THEN WAS, being overflowed with water, PERISHED." He here refers to the world before the flood—"whereby THE WORLD THAT THEN WAS, being overflowed with water, PERISHED" (2 Pet. 3:5, 6); and although in some sense it thus "PERISHED," yet it was NOT ANNIHILATED, for this material globe, which was then overflowed with water, STILL EXISTS. In like manner the world that now is, whatever he meant by its perishing, is not to be annihilated, but to be "CHANGED," (Heb. 1:12), for the Lord shall renew "the face of the earth."—Psa. 104:30, compare v. 55.

Peter next proceeds to mention a second condition of the planet: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3:7. The word *heavens*, or *skies*, is often used, in a popular sense, to denote the atmosphere which is stretched over us, and which surrounds the globe. In this sense we use the word when we speak of meteors appearing in the heavens. As Peter is here contrasting the heavens and earth which are now with those which were before the flood, it is probable that he uses the word *heavens* in this popular sense, and that by the *heavens and earth which are now* he means the material globe and its surrounding atmosphere in their condition since the deluge. These he informs us are "reserved unto fire against the day of judgment and perdition of ungodly men."—verse 7th. "The day of the Lord," in which this conflagration will take place, he says in verse 10th, "will come as a thief in the night," and in verse 12th he tells the Christians whom he is addressing that they ought to be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." We learn from Isa. 24:6, that although in that day "the inhabitants of the earth are burned," there will nevertheless be a "few men left."* and that the preservation of some of those at least who are left as a seed to replenish the earth will be miraculous, would seem to be evident from Isa. 51:15, 16.—"But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words into thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." In fact, so far as the restoration of the Jews is concerned, there can be no question that the deliverance of Israel according to the flesh in the latter days from all their enemies will be quite as marvellous as their deliverance from the Egyptians in olden times, perhaps more so.—See Jer. 23:7, 8: Zech. 14:3-5; Zech. 12:1-9.

But to return to the passage in Peter. After speaking of the world before the flood, and the world that now is, he next speaks of the

world to come, and informs us that the advent of Christ in the great day is to usher in a third condition of the planet—the new heavens and new earth (that is, a renewed earth with a new atmosphere around it), which are to be free from the curse, for he who sits upon the throne is to "make all things new."—Rev. 21:5. Now whatever Peter here means by the new heavens and new earth, there is one thing which is worthy of particular attention, and which we should carefully bear in mind, namely, that these new heavens and this new earth are subsequent to the coming of the Lord in the great day, a topic upon which he had just been discoursing in the previous verses. If therefore the new heavens and the new earth refer to a condition of our planet which is to begin with the millennium, as we shall presently show is most undeniably the fact, then of course there will be no millennium till after the coming of the Lord.

The language of Peter is—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13. But upon referring to the promise of the new heavens and the new earth as contained in Isa. 65:17-25 and 66:22, (the only passages in the Old Testament where any thing is said about "new heavens" and "new earth," and therefore, beyond a doubt, the passages to which Peter alludes), we find a description which clearly shows that the new heavens and new earth refer to our globe in that condition which is to commence with the millennium; for under the new heavens and on the new earth mentioned by Isaiah, are the restored Jewish nation, the rebuilt city of Jerusalem, men who live to a great age, who have offspring, and are in a state of great happiness, the animal creation sharing in the general blessedness.—These dwellers in the flesh, spoken of by Isaiah, are among the subjects of the millennial kingdom, and must not be confounded with the princes of that kingdom, in other words, with the risen and glorified saints who, according to the statement of our Saviour in St. Luke's gospel, neither marry nor are given in marriage.—See Luke 20:35, 36. Peter does not dwell minutely and circumstantially on the state of things existing upon the new earth, because that is done, to a certain extent, in the passage in Isaiah from which he quotes the promise, and in so brief a letter he could not enter into the details of the coming kingdom—details which are so abundantly set forth in other Scriptures. Paul too had spoken of these things, and to him also Peter refers.—2 Pet. 3:15, 16. Now every one admits that the state of things spoken of by Isaiah, in his description of the new heavens and new earth, commences with that glorious age of blessedness which Christians commonly call the millennium. But the epoch of the new heavens and the new earth, which is now shown from Isaiah to commence with the millennium, we have already shown from Peter is subsequent to the coming of the Lord in the great day. Thus, from a comparison of Peter and Isaiah, we have another strong proof that the millennium is not to take place till after the coming of Jesus: in other words, that the second coming of the Lord is previous and preparatory to the millennium, which was the point to be demonstrated.

So irresistible is this conclusion, that a strenuous opponent of the pre-millennial advent, while he admits that Peter refers to the promise in Isaiah, and therefore, of course, that both Peter and Isaiah speak of the same new heavens and new earth, yet nevertheless strangely enough maintains that the new heavens and new earth spoken of by Isaiah commence with the millennium, but that the new heavens and new earth spoken of by Peter do not begin till after the millennium is ended! He also interprets literally the promise in Peter; but on the other hand interprets figuratively the same promise in Isaiah in the very passage from which he admits Peter has taken it, and that too when the language which conveys the promise is, in the two cases, almost identical! (Compare what the Rev. Albert Barnes says in his Notes on Peter, pp. 299-302, New York ed. 1848, with what he says in his Notes on Isaiah, vol. 3, p. 720, octavo edition, Boston and New York, 1840.) But inasmuch as Peter and Isaiah are both speaking of the same new heavens and new earth, the promise in Peter being taken from Isaiah, these new heavens and new earth, those spoken of in Peter and those spoken of in Isaiah, must begin with the same epoch.—Mr. Barnes concedes that the new heavens and new earth in Isaiah begin with the millennium. He concedes also that the coming of Christ in the great day is before the new heavens and new earth mentioned in Peter. He concedes also that the same new heavens and new earth are spoken of by Peter and Isaiah, for in commenting on 2 Pet. 3:13 "Nevertheless we, according to his promise," &c., he says—"The allusion here seems to be, beyond a doubt, to two passages in Isaiah, in which a promise of this kind is found, (Isa. 65:17 . . . Isa. 66:22.)"—(Notes on Peter, p. 299, column 2d, New York ed. 1848.) It follows, therefore, from Mr. Barnes'

own concessions, that the second coming of Christ is before the new and new earth which begin at the same general epoch with the millennium, and therefore that the second coming of Christ is pre-millennial. In fact the inference from the comparison of these passages in Peter and Isaiah, like the argument from 2 Thess. 2:8, in our first letter, carries with it the force of demonstration. It is not the fault of our opponents, that these arguments are not answered, for, with all their learning and ingenuity, the ground which they occupy, on the question of the pre-millennial advent, is utterly untenable.

Let us rejoice at the prospect which God has in store for the earth. As there are nations which have long been ground under the tyranny of "the Wild Beast" and "the False Prophet," the usurping rulers civil and ecclesiastical within the limits of "the ten kingdoms," so there will soon be nations rejoicing under the beneficent sway of Christ and his glorified Church. As there are nations which have long dwelt in Babylon, that is, have been the deluded subjects of that class of rulers which Babylon represents, so there will soon be nations walking in the light of the New Jerusalem, esteeming it their privilege to be guided by the teachings which Christ communicates to his glorified saints. In that day all creation will be called upon to rejoice before the Lord. In that day a new song will be sung in the land, when the Lord shall have done marvellous things—when with his own right hand, and with his holy arm he shall have gotten himself the victory—when he shall have declared his salvation, and openly showed his righteousness in the sight of the heathen—when he shall have remembered his mercy and truth toward the house of Israel, and all the ends of the world shall have seen the salvation of our God.—See Psa. 98:1-4, Prayer Book version. There is to be no annihilation of the earth, but a glorious renovation; and therefore that day will be the jubilee of creation, when the hills and the woods shall rejoice, and the floods shall clap their hands, because the Lord "is come to judge the earth."—Psa. 98:9, Prayer Book version.

The late Dr. Chalmers has a sermon on the new heavens and new earth mentioned by Peter in which he maintains, with great power of thought and beauty of language, and in a line of argumentation entirely distinct from that which we have adopted, one of the points which we have endeavored to prove, namely, that the new earth there spoken of denotes the material globe in its renewed state—a discourse which we would recommend to the attentive perusal of all who love clearness of expression, richness of imagery, and copiousness of illustration.—We shall conclude this letter with the following beautiful extract.

"A great step is gained," says that eloquent writer, "simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told that there will be beauty to delight the eye; and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent and much of the inspiring, and much to effect and elevate the heart, in the scenes and the contemplations of materialism—and we do hail the information . . . that after the dissolution of its present frame work, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship—and that instead of being translated to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which, we doubt not, will be most properly scattered over 'the new heavens and the new earth, wherein dwelleth righteousness.'—Dr. Chalmers's Works, v. 7, pp. 290, 291, N. Y. ed. 1842.

"We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear."—*Ib.* p. 293

"There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great admin-

* Those left, we understand to be the righteous—the Israel of the new earth restored to the condition the race would have ultimately attained to if man had not fallen.—Ed. HER.

istration—and with this specialty to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."—*ib.* p. 292.

I remain, very truly and affectionately, yours in hope of the promised glory.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 6, 1851.

All readers of the *HERALD* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly."—"The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

THE BOOK OF JASHER.

"Is this not written in the book of Jasher?"—Josh. 10:13.
"Behold it is written in the book of Jasher, the beauty of Israel is slain upon thy high places; how are the mighty fallen!"—2 Sam. 1:18, 19.

The above references to the book of Jasher in the Bible, have made it an object of interest. HORNE, in his Introduction to the study of the Scriptures, mentions various writings claiming to be that book, and among the rest is one written in Rabbinical Hebrew, said to have been discovered in Jerusalem at its capture by Titus. That copy was printed in Venice in 1613, and in 1840 an English translation was published in New York by M. M. NOAH, as the book referred to in the above texts. Of the truth of that there is much doubt; but there is no reason to doubt that it is a correct translation of a very ancient Hebrew MS.

We have perused it with much interest, as a historical and literary curiosity; and while it bears no evidence of inspiration, and contains much that is evidently false and silly; yet there are some points which taken in connection with the Bible, cause it to be read with interest. We propose to point out a few of those, both where it agrees with, and where it differs. Our quotations will be mostly such as have a chronological bearing, with occasional notices of other passages.

The account of the creation and of the fall, is very similar to that in Genesis. In the account of the quarrel of CAIN, in addition to the LORD's favoring the sacrifice of ABEL and rejecting CAIN's, it adds that CAIN brought of the inferior fruits of the earth, and that afterwards he quarrelled with ABEL because ABEL's sheep trespassed on CAIN's ground—a very improbable thing when there was land enough for both! It would throw some light on Gen. 4:23,

24, if any reliance could be placed in it,—the following being its narration of the cause of LAMECH's speech to his wives:

"And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him, and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young. And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal. And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died. And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken. And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth. And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death. And the wives of Lamech heard what Lamech had done, and they sought to kill him. And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days. And Lamech came to his wives, and he pressed them to listen to him about this matter. And he said to his wives Adah and Zillah, hear my voice, O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and greyheaded, and that my eyes are heavy through age, and I did this thing unknowingly."

The account it gives of the ages of the antediluvian patriarchs, at the birth of their first born, and of their subsequent ages, agrees with that given by the Hebrew text of our Bible; so that if this is the identical work found at the destruction of Jerusalem, it is an additional argument against the claim that the Hebrew was corrupted subsequent to the Christian Era. Of the death of ADAM it says:

"And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him. And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day. And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken."

It places the birth of JAPHETH before that of SHEM, which is correct, without giving the year of his birth; but says that NOAH was five hundred and two years old when SHEM was born.

It places the death of LAMECH in the 195th year of the life of NOAH, which is evidently a typographic error, as it places it after the birth of SHEM, and was evidently intended for the 595th, which agrees with the Hebrew—five years before the deluge. In this year it says all the sons of men who knew the LORD died, except METHUSELAH and NOAH. In the 595th year of NOAH, it places the commencement of the ark, which it says was completed in five years. It places the birth of HARAN and NAHOR in the 38th year of the life of TERAH, and that of ABRAHAM in his 70th. It is correct in placing the birth of ABRAHAM later than the former; but as TERAH was 205 years old at his death, when ABRAHAM was 75, ABRAHAM could not have been born in his 70th year. The wife of ABRAHAM was SARAH, who was ten years his junior; and this compares with JASHER which says: "HARAN was forty-two years old when he begat SARAI, which was in the tenth year of the life of ABRAHAM." The birth of LOT, the brother of SARAH, is placed two years before her's. It says:

"Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, and at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods."

JASHER places the death of NOAH in the 58th year of ABRAHAM, which would be true if ABRAHAM was born in the 70th year of TERAH. But if 75 at TERAH's death, who was 205, NOAH died two years before the birth of ABRAHAM. The antedating the birth of ABRAHAM, has confused the chronology for that period, although it appears to be consistent with itself, but not with the Hebrew Bible by 60 years. The following extract is interesting in connection with Gen. 14:1-7:

"In the fifth year of Abram's dwelling in the land of Canaan, the people of Sodom and Gomorrah, and all the cities of the plain, revolted from the power of Chedorlaomer, king of Elam; for all the kings of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him. And in the tenth year of Abram's dwelling in the land of Canaan there was war between Nimrod king of Shinar and Chedorlaomer

king of Elam, and Nimrod came to fight with Chedorlaomer and to subdue him."

This fifth year of ABRAHAM's dwelling in Canaan JASHER makes the 60th year of his life,—placing his first removal there with TERAH in his 55th year. In ABRAHAM's 70th year JASHER says:

"At that time Abram returned and went to Haran to see his father and mother, and his father's household, and Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years."

This makes ABRAHAM 75,—the age given in Gen. 12:4, when he removed from Haran. At this age JASHER makes him remove again to Canaan. He says:

"In those days the Lord appeared to Abram in Haran, and he said to him, behold, I spoke unto thee these twenty years back saying, go forth from thy land, from thy birth-place and from thy father's house, to the land which I have shown thee to give it to thee and to thy children, for there in that land will I bless thee, and make thee a great nation, and make thy name great, and in thee shall the families of the earth be blessed. Now therefore arise, go forth from this place, thou, thy wife, and all belonging to thee, also every one born in thy house and all the souls thou hast made in Haran, and bring them out with thee from here, and rise to return to the land of Canaan. And Abram arose and took his wife Sarai and all belonging to him, and all that were born to him in his house and the souls which they had made in Haran, and they came out to go into the land of Canaan. And Abram went and returned to the land of Canaan, according to the word of the Lord. And Lot the son of his brother Haran went with him, and Abram was seventy-five years old when he went forth from Haran to return to the land of Canaan."

After this, JASHER places the war described in Gen. 14: 8-12, which is given as in the Bible. Respecting the one who met ABRAHAM returning from the slaughter of the kings, he says:

"And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God."

HAGAR is represented as having been given to SARAH by PHARAOH, when ABRAHAM in Egypt had said she was his sister; and HARAN the father of SARAH and ABRAHAM are made children by different mothers, according to what ABRAHAM said that she was the daughter of his father, but not of his mother.—Gen. 20:2.

JASHER correctly places the birth of ISHMAEL when ABRAHAM was 86. The visit of the angels described in Gen. 18:1 is placed on the third day after ISHMAEL was circumcised. The origin of the bedstead of which men have such an abhorrence, is described as in use in Sodom. He says:

"And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them. And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him."

The date of ABRAHAM's journey described in Gen. 20: 1, is thus given:

"And at that time Abraham journeyed from the plain of Mamre, and he went to the land of the Philistines, and he dwelt in Gerar; it was in the twenty-fifth year of Abraham's being in the land of Canaan, and the hundredth year of the life of Abraham, that he came to Gerar in the land of the Philistines."

The birth of ISAAC is placed one year and four months after ABRAHAM went to Gerar. On the day that ISAAC was weaned ABRAHAM made a great feast.—Gen. 21:8. This feast JASHER describes:

"And the child grew up and he was weaned, and Abraham made a great feast upon the day that Isaac was weaned. And Shem and Eber and all the great people of the land, and Abimelech king of the Philistines, and his servants, and Phicol the captain of his host, came to eat and drink and rejoice at the feast which Abraham made upon the day of his son Isaac's being weaned. Also TERAH, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah. And they came to Abraham, and they ate and drank at the feast which Abraham made upon the day of Isaac's being weaned."

The mocking of ISHMAEL, (Gen. 21:9,) is placed when ISAAC was five years old. The death of TERAH is thus given:

"And TERAH died in that year, that is in the thirty-fifth year of the birth of Isaac son of Abraham. And the days of TERAH were two hundred and five years, and he was buried in Haran."

This gives the age of TERAH correctly, but cannot be reconciled with Acts 7:3, which places the removal of ABRAHAM to Canaan after the death of his father.

JASHER makes ISAAC in his 37th year when ABRAHAM was commanded to offer him. In connection with the scriptural account of this, there is an evident interpolation from the book of Job, which shows that JASHER is not a reliable history, as follows:

"And the day arrived when the sons of God came and placed themselves before the Lord, and Satan

also came with the sons of God before the Lord.—And the Lord said unto Satan, whence comest thou? and Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said to Satan, what is thy word to me concerning all the children of the earth? and Satan answered the Lord and said, I have seen all the children of the earth who serve thee and remember thee when they require anything from thee. And when thou givest them the thing which they require from thee, they sit at their ease, and forsake thee and they remember thee no more. Hast thou seen Abraham the son of TERAH, who at first had no children, and he served thee and erected altars to thee wherever he came, and he brought up offerings upon them, and he proclaimed thy name continually to all the children of the earth. And now that his son Isaac is born to him, he has forsaken thee, he has made a great feast for all the inhabitants of the land, and the Lord he has forgotten. For amidst all that he has done he brought thee no offering; neither burnt offering nor peace offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned. Even from the time of his son's birth till now, being thirty-seven years, he built no altar before thee, nor brought up any offering to thee, and he therefore forsook thee. And the Lord said to Satan, hast thou considered my servant Abraham? for there is none like him upon earth, a perfect and an upright man before me, one that feareth God and avoideth evil; as I live, were I to say unto him, bring up Isaac thy son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from his flocks or herds. And Satan answered the Lord and said, speak then now unto Abraham as thou hast said, and thou wilt see whether he will not this day transgress and cast aside thy words. At that time the word of the Lord came to Abraham, and he said unto him, Abraham, and he said here I am. And he said to him, take now thy son, thine only son whom thou lovest, even Isaac, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which shall be shown to thee, for there wilt thou see a cloud and the glory of the Lord."

The age of REBECCA at her marriage is stated to be ten years, and that of ISAAC 40. The death of ABRAHAM is correctly placed in the 15th year of JACOB and ESAU. The famine mentioned in Gen. 26:1 is placed in the year of ABRAHAM's death. JACOB is stated to have been 63 when he fled from ESAU on account of the venison. He must have been at least 77 when he fled to LYBAN: but JASHER says he fled to the house of EBER in Hebron, and continued there fourteen years, after which he returned; that on his return ESAU said that his father would die soon, when he would slay JACOB. On being told of this, REBECCA told JACOB to flee to LABAN, as the Bible records, in his 77th year. He remained with LABAN 20 years, remained some time in the borders of Canaan, and tarried in Shalem (Gen. 33:18) according to JASHER a year and six months, when he removed to Bethel (Gen. 35:1), "when JACOB was ninety-nine years old." JASHER says he remained in Bethel six months when REBECCA died in Hebron at the age of 133 years. When JACOB was 100 years old, he places the death of RACHEL at the age of 45, and the birth of BENJAMIN, JACOB's coming out of Padan-aram (Gen. 35:9) is placed in his 105th year, and the death of LEAH at the age of 51, in the 106th year of the life of JACOB. The age of JOSEPH when sold into Egypt is stated to be 18; and the time of his continuance in the prison 12 years, and his death at the age of 110. The birth of his sons is placed in his 34th year; and JACOB's going to Egypt in his 130th. The death of ZEBULUN is placed in the 72d year from their going down to Egypt, at the age 114; that of SIMEON in the 75th, at the age of 120; that of REUBEN in the 79th, aged 125; DANIEL in the 80th, aged 120; ASHER in the 82d, aged 123; GAD in the 83d, aged 125; JUDAH in the 86th, aged 129; NAPHTALI in the 89th, aged 132; LEVI in the 93d, aged 137.

The death of the PHARAOH who made JOSEPH ruler of Egypt is placed in the 71st year of the life of JOSEPH, or 30 years after JACOB went to Egypt. The death of the son of that PHARAOH is placed "in the hundred and second year of ISRAEL's going down to Egypt"—thirty years after the death of JOSEPH; and his successor is said to be the new king who arose and new not JOSEPH, (Ex. 1:8) who, JASHER says, began to reign at the age of twenty, and who afflicted the children of Israel. In the 125th year, he dates the decree to destroy all the male children of Israel—which decree JASHER says was advised by "one of the king's counsellors, whose name was JOB, from Mesopotamia, in the land of Uz." The birth of AARON he places within the year of the going forth of the decree. The flight of MOSES he places in his 18th year, but says he tarried nine years with the king of Cush, and then, on the death of that king, was elected his successor. He says:

"In the 55th year of the reign of Pharaoh king of Egypt, that is in the hundred and fifty-seventh year of the Israelites going down into Egypt, reigned MOSES in Cush. MOSES was twenty-seven years old when he began to reign over Cush, and forty years did he reign."

In the 180th year of their going to Egypt, JASHER says a large number of Israelites attempted to leave Egypt, thinking the time of their predicted sojourn was completed; but were defeated. At the age of 66, he says MOSES was sent away by the Cushites,

when he went to Midian, and was there put in prison by REUEL the Midianite for ten years, after which he is liberated and marries REUEL's daughter.

In the 206th year of their going to Egypt JASHER makes another king ascend the throne of the PHARAOH's—more wicked than his fathers; and he greatly increased Israel's burden. The sojourning of the children of Israel in Egypt is given as "two hundred and ten years." He says of JOSHUA, that he "died one hundred and ten years old, and the time which JOSHUA judged Israel was twenty-eight years." He adds: "And the elders judged Israel after the death of JOSHUA for seventeen years,"—at which time the book of JASHER ends.

The writer of the book of JASHER evidently wrote with the Hebrew Bible before him, and took the Bible narrative—filling it up with such traditions and plausible explanations as were current in his day,—many of which are exceedingly silly, and some of them most improbable.

A QUESTION.

DEAR BRO. HIMES:—We read in Hebrews 12th, commencing at v. 22, thus:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

If you please, to whom does the apostle address himself, and in what sense are they come to the above? Information on the above will be thankfully received. Yours, as ever, in the hope of the gospel. J. A. PACKARD.

ANSWER.—The epistle is addressed to the converted Hebrews when PAUL was in Rome. It is an able argument showing how the Christian ordinances are a fulfilment of the Jewish observances. In the Scripture to which you refer, PAUL is contrasting the Jewish and Christian dispensations. The former he compares to the mount that might be touched, and that burned with fire, from whence God spoke to them. But under the new, God speaks not from a mount burning and shrouded with smoke and flame. He speaks from heaven by his word. Those who worship Him, go not to the ark of the covenant, or to the temple, but they lift up their hearts to Him.—The spirits of just men have been made perfect by the sacrificial atonement of Christ, which till the crucifixion was in the future; their iniquities have been borne away into a land of forgetfulness, and their names are all written in heaven, and they will come up in the first resurrection. CHRIST himself has ascended and we now look directly to him, instead of looking to the blood of bulls and goats and the ashes of a heifer, as merely typical of him.—Having passed from the Jewish to the Christian dispensation, if they escaped not who refused Him who spoke from Sinai, the apostle argues that so much the more shall we not escape if we refuse Him who speaks from heaven—from the city of the living God to which we now have access in prayer.

WHAT IS MESMERISM?

The July No. of *Blackwood's Magazine* has an elaborate article with the above title. The conclusion is thus expressed:

"The true explanation of Mesmerism is to be found, as we have said, in the weakness or infatuation of human nature itself. No other causes are at all necessary to account for the mesmeric prostration. There is far more craziness, both physical and moral, in man than he usually gives himself credit for. The reservoir of human folly may be in a great measure occult, but it is always full; and all that silliness, whether of mind or body, at any time wants, is to get its cue. In soft and weak natures, where the nervous system is subject to cataleptic seizures, mental and bodily prostration is frequently almost the normal condition.

"In those persons of a better organized structure, who yield themselves up to the mesmeric degradation, the physical causes are less operative; but the moral causes are still more influential. In all cases the prostration is self-induced. But in the subjects of whom we have spoken, it is mainly induced by physical depravity, although moral frailties concur to bring about the condition. In persons of superior type, the condition is mainly due to moral causes, although physical imbecility has some share in facilitating the result. These people have much vanity, much curiosity, and much credulity, together with a weak imagination; that is, an imagination which is easily excited by circumstances which would produce no effect upon people of stronger imaginative powers. Their vanity shows itself in the desire to astonish others, and get themselves talked about. They think it very creditable to be susceptible subjects. It is a point in their favor! Their credulity and curiosity take the form of a powerful wish to be aston-

ished themselves. Why should they be excluded from a land of wonders which others are permitted to enter? The first step is now taken. They are ready for the sacrifice, which various motives concur to render agreeable. They resign themselves passively, mind and body, into the hands of the manipulator; and by his passes and grimaces they are cowed pleasantly, bullied delightfully, into so much of the condition which their inclinations are bent upon attaining, as justifies them, they think, in laying claim to the whole condition, without bringing them under the imputation of being downright impostors. Downright impostors they unquestionably are not. We believe that their condition is frequently, though to a very limited extent, real. We must also consider, that in a matter of this kind, which is so deeply imbued with the ridiculous, a mesmeric patient may, and doubtless often does, justify to his conscience a considerable deviation from the truth, on the ground of waggery or hoaxing. Why should an audience, which has the patience to put up with such spectacles, not be fooled to the top of its bent?

"How, then, is the miserable nonsense to be disposed of? It can only be put a stop to by the force of public opinion, guided, of course, by reason and truth."

A BISHOP OUTWITTED.

In 1528 Bishop TUNSTALL of London, was so desirous to prevent the "pestiferous and most pernicious poison" dispersed throughout his diocese, by means of the English translation of the Scriptures, from infecting his flock, that he required every person to deliver up all the copies they had, within thirty days, to his vicar general, under pain of excommunication. This process, however, was too slow. He attempted a wholesale destruction. He deputed one PACKINGTON, a merchant, and an acquaintance of TYNDALE, to buy up for him all the copies of the New Testament that were printed.—"The Bishop thinking," as the old chronicler HALL says, "that he had God by the toe, when in dede he had (as after he thought,) the devil by the fiste, said, gentle master PACKINGTON, do your diligence, and get them, and with all my heart I will paye for them whatsoever thei cost you, for the bokes are erroneous and naughte, and I intend surely to destroy them all, and to burne them at Paules Crosse. TYNDALE sold him the bokes, saying, I shall get moneye of hym for these bokes, to bryng my self out of debt, and the whole world shall cry upon the burning of Goddes word. And the overplus of the moneye that shall remain to me, that will make me more studious to correct the said New Testament, and so newly to print the same. And so forwarde went the bargain, the bishop had the bokes, PACKINGTON the thanks, and TYNDALE had the moneye."—*Hall's Chronicle, XXI: Henry VIII.*

This was neither the first nor the last time that the wrath of Romish priests has been overruled to the promotion of truth. The fruit of the bishop's zeal was that the New Testament of TYNDALE came thick and threefold into England. And when Sir THOMAS MORE questioned GEORGE CONSTANTINE, a prisoner for heresy, how it was that TYNDALE was supported and his translations and tracts so abundantly multiplied, he frankly told his Lord Chancellorship that the Bishop of London had done it all. He "hath holpen us, for he hath bestowed emonge us a great deale of money in Newe Testament to burn them, which hath paid our debts and printed more bokes, and that hath been and yet is our only succor and comfort."

Errata.

On perusing the report of the discourse on the "Qualifications for the Ministry," in the *Herald* of Aug. 23d and 30th, a few mistakes have been made which must be shared between myself and the printer.

In that of the 23d—For, "in that that all are not teachers," read, "or that all," &c. "It is most difficult"—read, "It is not difficult." "Interrogatives"—"interrogations." "Whenever good exhorters"—"who were good." "An exercise which was to be suspended"—"superseded."

In the paper of Aug. 30th—For "who are pagans," read, "oppositonists,"—"it is the duty of all men to preach," read, "pray for light and instruction? There,"—"instruction, there,"—"who have those foreign languages"—"know those original," &c.—"the mass of mankind look to the truth of the word which they have preached?"—"hear preached."

N. N. W.

[We regret that so many errors were made in the discourse of Bro. W.; but when we look at the copy, we must say, that we have seen better writing. We are not quite certain that the "errata" will not need correction; for we almost required the aid of a quadrant and a pair of compasses to enable us to decipher even that.]

The verses in our last, entitled, "Come, Lord Jesus," should have been credited to Dr. Watts.

The Cuba Revolutionists.

The N. O. *Picayune* publishes a letter from Havana, which says that a court martial was held on board the *Habanero*, and the fifty prisoners tried, and the decision was to shoot the officers, two surgeons, and every fifth man. On the arrival of the *Habanero* at Havana, this decision was revoked by the Captain General, and the whole ordered to be shot.

The conduct of Senor COSTA is highly spoken of, who, it was said, had offered his services to the Spanish Government. It is said that he waited on the Captain General, and interceded strongly in behalf of several of the prisoners, and that he took charge of the letters written by the unfortunate men. He also obtained the bodies of CRITTENDEN and KERR, and took them to New Orleans.

The *Crescent* says of those who were engaged in the late riots in New Orleans: "To the honor of the Cuban patriots in this city be it said, that they made every effort in their power to quell the lawless spirit of the mob on Thursday night. About one hundred of these gentlemen offered their services to the Acting Recorder of the Second Municipality on the occasion. They marched in rank with the military, ready to execute the magistrate's commands. Brave men are ever found on the side of law and order."

The *Picayune*, from the information in its possession, sums up the probable position and fortune of Gen. LOPEZ and his party, as follows: "From this and from a comparison with the official reports of the Spanish officers, we are enabled to construct a more connected and probable narrative of the events which led to the unhappy catastrophe, than has yet been given. Gen. LOPEZ, on landing on Bahia Honda, with the main body of his forces, consisting of about 300 men, advanced towards Las Pozas, a small town a few miles in the interior, leaving Col. CRITTENDEN and his command, 114 strong, in charge of the baggage. That night or the next day, the steamer Pizarro landed 700 Spanish troops at Bahia Honda, and these advancing towards the place of LOPEZ's landing, cut off CRITTENDEN's men from their companions.

"On the second night afterwards this party determined to attempt to form a junction with LOPEZ, but on the road were attacked by an overwhelming body of troops, and after a short struggle were on the second charge routed and dispersed. After wandering about in the thickets, fifty of them got together and made their way to the sea-shore, where they seized four small boats, and endeavored to make their escape, when they were captured, as has been related in the official report of Admiral BUSTILLOS. There are still sixty-four of this command to be accounted for. Of these, forty were surprised and shot at a small farm-house. A Spanish lieutenant reports that on the 14th he came upon twenty "pirates," guarding an equal number of wounded comrades, all of whom were immediately put to death. The remaining twenty-four, or such of them as had not been killed in battle, probably continued to wander in the vicinity until, we are forced to believe, they also were taken and slaughtered.

"The other party, under LOPEZ, it seems, received the attack of the Spaniards, in a farm-house at Las Pozas, and beat them off with severe loss: at least so it is to be supposed, since the Spanish official reports state that they desisted from the assault in order to receive reinforcements. Whether any subsequent fighting took place at this point we do not know; at all events LOPEZ held his own for two days—till on the 15th, he left for the interior, and was not molested on his march by Gen. ENNA; all of which we learn from the Spanish official accounts. This was the state of affairs on the 15th, the date of our last advices from the scene of action, through Gen. ENNA's despatch, dated at 3.30 on that day. If LOPEZ reached the mountains in safety, he will soon discover whether he has relied with too much confidence on the assistance of the native inhabitants."

The *Washington Republic*, in an article on Cuban affairs, has the following: "With regard to the departure of the Pampero, it is proper to add, that the most imperative and stringent orders had been given to all the United States officers in all our ports to arrest by all lawful means all such expeditions, and that they will be held to a strict accountability. If it should appear that any such officers have connived at any such expedition, or have been culpably negligent in the performance of the duties enjoined upon them by the President's proclamation, or their special instructions, they will be forthwith removed. The Collector at New Orleans has been long since called upon for an explanation of his conduct in permitting the departure of the Pampero, and his statement in the premises is now before the Executive for examination. If it should not be entirely satisfactory, we have reason to believe that his immediate dismissal will be the consequence."

A line, dated Sept. 2d, from Bro. TRACY, informs us that Bro. C. B. TURNER continues very low. He

has not spoken for some time. Bro. I. E. JONES is with him.

"The Beauties and Deformities of Tobacco Using; or its Ludicrous and its Solemn Realities, by L. B. COLES, M. D., &c. Boston: Ticknor, Reed & Fields. 1851."

This book contains a great amount of facts, worthy of being pondered by all tobacco users, respecting the unhealthiness and nastiness of the filthy weed, whether it be snuffed, smoked, or chewed. The statistics given are undoubted and startling.

A SERMON.

BY ELDER L. OSLER.

"The testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

Christ is not only the end of the law, but he is the end of prophecy. He is not only the end of the law and the prophets, but he is the beginning,—He is the beginning and the end,—the soul and centre of the whole. To him the prophets point, and from him their predictions receive their light and vitality.—Hence in 2 Tim. 3:16 we read: "All Scripture is given by inspiration of God." In 2 Pet. 1:21 we are informed that "prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And Peter again affirms, that those prophets "who prophesied concerning the grace to be bestowed on you, searched diligently of what people, and what kind of time, the spirit of Christ which was in them did signify, when he testified before the sufferings of Christ, and the glories following them."—1 Pet. 1:11.

In view of these things, we will call your attention to a scriptural demonstration of my text.

Christ declares to the Jews, "Ye search the Scriptures, because ye think to obtain by them eternal life. Now these also are witnesses for me."—John 5:39. Again to Cleopas and his companion Christ said, "O thoughtless men, and backward to believe things which have been all predicted by the prophets!—Ought not the Messiah thus to suffer, and to enter into his glory? Then beginning with Moses, and proceeding through all the prophets, he explained to them all the passages relating to himself."—Luke 24:25-27. Peter, in Acts 10:42-43, asserted that God "commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness." Once more, Paul told Agrippa and his courtiers: "That having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts 26:22-23. Thus we see the propriety of the language of the text. The design of prophecy was to testify of Christ, who was to be held up before the world as the great restorer of the breach occasioned by sin. It is true that individuals, cities, and empires are subjects of prophecy; but they are so only as they stand connected with Christ and his people.

We are now prepared to inquire, in what light this great luminary of the moral system is presented to us in the word of God? In turning our attention to the Scriptures, we are there informed, that in introducing, carrying out, and completing the great system of salvation, Christ was to sustain to the church and world the relations, and fulfil the offices of Prophet, Sacrifice, Priest, Judge, and King. And if it shall be made to appear, that it was necessary that he should fulfil any of these offices in his own proper person, he must fulfil the remainder.

We will therefore invite your attention to the consideration of the facts relative to Christ's prophetic office. In Deut. 18:15-19 we read—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken." Again: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This Prophet was to be like Moses, and yet like God. And Peter speaking of Christ's ministry, says that this prediction was then, and not until then, fulfilled:—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:22-26. Here the fact is most clearly brought out, that Christ was not a Prophet, according to the prediction, until he ap-

peared among his brethren, as heaven ordained, and divinely anointed agent, in human form, as was Moses. And therefore Paul, speaking of Christ at that time, says: "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1:1, 2. Thus Christ continued to exercise in his prophetic functions until upon Calvary he cried, "It is finished." The design of this office is thus alluded to in John 17:8—"For I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," (John 18:37); and Paul adds: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3.

We will in the next place consider Christ as a sacrifice. And here we would say, that the sacrifices of Abel, Noah, Abraham, and their descendants, until Christ's time, were altogether unmeaning, unless we admit that they had direct and exclusive reference to the "one" great atoning sacrifice for guilty man.—Viewing them in this light, all is plain and harmonious: and there is no discordancy with the typical references, and the prophetic enunciations on this subject: for Isaiah says, speaking of Christ in view of the types: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isa. 53:4-7. In Hebrews we are informed, that "we are sanctified through the offering of the body of Jesus Christ once for all." So when he had poured out all his blood for the redemption of the world, he fully completed his work as a sacrifice.

We now come to consider Christ as a High Priest before God. The prophetic announcement of this fact is recorded in Psalms 110:4, and is thus given:—"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Heb. 9:11, 12 informs us, that Christ entered upon the important duties of his priestly office, when "by his own blood, he entered in once into the holy place." His exaltation, therefore, at the right hand of the Father, marked the commencement of his priestly intercessions, which were to continue until he comes out of the most holy place to make his "second" manifestation to the world: at which time, he informs us, "the Master of the house will rise up (from his intercessory work) and shut to the door."—Luke 13:25. "When he that is filthy, shall be filthy still; and he that is holy shall be holy still."

The next point which claims our attention is, Christ as Judge. This act is most clearly and definitely brought to view in Psalms 50:3-6 which declare, "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. And the heavens shall declare his righteousness; for God is judge himself." That this refers to Christ, and the work he is to perform, is made manifest by Christ's own statements: "For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man."—John 5:22, 27. This is confirmed in 2 Tim. 4:1,—"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here Christ is certainly called judge. Again in 2 Cor. 5:10 we are assured that "we must all appear before the judgment seat of Christ." These all harmonize in making Christ judge, and executor of judgment. The period assigned for Christ to assume the character of Judge, is distinctly marked to be at the conclusion of this age. This is made clear by the quotations already given; and fully settled by Christ in Matt. 25:31, 32—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." This is the "appointed day in the which God will judge the world by Christ," alluded to in Acts 17:31.

Having thus cursorily glanced at some facts illustrative of the points already claiming your attention, permit me now more particularly to invite you to a consideration of those arguments which bear upon the last office Christ is to fill, and the relation which he will eternally sustain to his people.

With regard to the Scriptural fact of Christ being King, there is no dispute among those who hold to the plenary inspiration of the Scriptures. But the nature, and time of that relation and office, are mooted points. Without stopping to notice the variety of views entertained on this subject, we will immediately enter upon the work of attempting to show, that Christ will not take the throne of state, according to the predictions referring to him relative to this matter, until he shall have accomplished the work assigned him to perform in his other and preceding offices. I would therefore present to you, in the first place on this point, the analogical argument growing out of the facts already adduced.

As Christ appeared in his own proper person, literally, to fulfill the duties of those offices and relations, already spoken of, (save his being judge) may we not justly conclude, that he will as literally appear to accomplish the remaining duties of the two offices he is yet to fill? Again.—All the offices which Christ was to fill, and all the relations which he was to sustain, were typified. "He was to be a prophet like Moses." His offering himself as a sacrifice, was clearly shown forth by the lambs, and

other animals that were slain. His priesthood was to be after the "order of Melchizedek," who, Paul says, was a "man." His office and duties as Judge were adumbrated by the Judges of Israel, before whom cases were tried, and by whose decision offenders were punished. "He that despised Moses' law, died without mercy under two or three witnesses." And his kingly character, in its nature and relations, was most clearly and strikingly brought to view in the person and position of David.—Hence Christ is thus spoken of by Jehovah: "David my servant shall be prince." "David my servant shall be king over them." Now, if all the typical references to Christ were so strictly regarded, and literally fulfilled in his preceding offices, why not in the two remaining cases?

But we will now present positive scripture testimony on the point. In Gen. 3:15 we find the following:—"And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel." It is universally conceded, that Christ is here referred to as the seed of the woman, and Satan as the serpent, and that the declaration relative to Christ's "heel" being "bruised," was fulfilled when Christ was nailed to the cross by the instigation of the devil; and in his subsequent and consequent entombment in the "land of the enemy."—But the query naturally arises, has the other portion of that prediction, referring to Christ's "bruising the head" of the devil, been fulfilled? Practical facts and inspiration answer, No! The most effectual way to kill, or disable a serpent, is to bruise his head.—(And this is the idea embraced in the language already referred to.) But facts tell us that the devil is neither killed nor disabled. And the words of God inform us that "he is going about like a roaring lion, seeking whom he may devour." And Paul positively asserts, that "the God of peace shall" (not has) but, "shall bruise Satan under your feet shortly."—Rom. 16:20. This was declared after Christ ascended, and certainly he has not bruised Satan since this was uttered. The manner and time of his accomplishing this work are thus stated: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18. Here we learn, that notwithstanding Satan had instigated Christ's death, and caused him to be confined in the grave a prisoner for a season; yet he became alive, to live for evermore: and that his going down and contending with his adversary in his own domain, and in his very strong hold; (for the devil has the power of death) and having thus vanquished his foe, and came out of the devil's prison house victorious, he brought with him the keys of (or the power to open and shut) hell and death; and thus opened a door of hope for his people. The "seed of the woman" went into the grave, and the same "seed of the woman" came out. For Paul affirmed: "Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above the heavens, that he might fulfil all things."—Eph. 4:9, 10. When he came from the tomb, he led the captor captive, and offered eternal gifts to men. Therefore we read in Rev. 20:1-3, that John saw, not the Holy Spirit come, nor the influences of the Gospel, nor yet the ministers of the word; but, "I saw," says John, the "seed of the woman," coming to fill the designs of the Father, in having "Satan's head bruised." "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." The devil now is Christ's prisoner, to remain so forever, for from Christ's hold the devil can never rescind himself. This point gains additional strength and clearness from the fact, that God has been especially careful to preserve the genealogical descent of Christ from Adam and from God. Thus Luke 3:23, 38 reads, "And Jesus himself began to be about thirty years of age, being" "the son of Adam, which was the son of God." Showing him to be the "seed of the woman," and the Son of God! So that as the "seed of the woman," and the "Son of God," "he shall bruise the serpent's head," in destroying the power of the devil over death, which will be done at his second coming.—(To be continued.)

"Whom have I in Heaven but Thee?"

BY MISS H. M. JOHNSON.

Whom have I in heaven, O God, but thee?
To whom should I turn, to whom should I flee,
When the dark winds of anguish in hurricanes blow,
But to Him once acquainted with sorrow and woe?

To whom should I turn when poverty's nigh,
With gaunt, meagre form and pitiless eye,
But to Him over whom the cold dews were shed,
But to Him who once found no place for his head?

To whom should I turn when enemies rise,
To darken my path and obscure my skies,
But to Him who once met, all sad and forlorn,
The hatred of men, and the finger of scorn?

When Satan's temptations my heart would allure,
With aspect so gentle and seemingly pure,
To whom should I turn, but to Him who once felt
The artful temptations by Satan's hand dealt?

To whom should I turn when sickness and pain
Are racking my body and burning my brain?
To whom should I turn when with agony toss'd,
But to Him who once bore the pain of the cross?

When friends fondly cherished turn coldly away,
And bid me in solitude onward to stray,
To whom should I turn but to him who once roam'd
Rejected, deserted, forsaken, alone.

When dearly lov'd ones sink down to the tomb,
And all seems enshrouded in darkness and gloom,
To whom should I turn but to Him who once wept,

And sigh'd o'er the grave where a cherish'd friend
Slept?

To whom should I turn when faint is my breath,—
When I walk through the valley and shadow of death
But to Him who once lay in the dark, dreary tomb,
And left there a "long and a lasting perfume!"

To whom should I turn when the trumpet's loud tone
Calls the living and dead to the great white throne,
But to Him who once suffered and died on the tree,
To purchase salvation—salvation for me?

LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—The accompanying article is extracted from a letter written by "Bertie's Mother," and sent to a distinguished minister in Scotland, in reply to a letter from him, objecting to the sentiments contained in tracts "The Last Hour," and "That Blessed Hope," which she had supplied him with a short time previously. As I was permitted to read the Doctor's letter, and "Bertie's Mother's" reply, I requested the favor of making some extracts therefrom, which was readily granted. The following I copied from the original letter, and the import of the objections urged by the Doctor may readily be inferred from the nature of the reply; and thinking it may be interesting to some of the readers of the "Herald," I have great pleasure in transcribing it for their perusal:—

"Far be it from me, dear sir, to believe that my dear children, with all the redeemed, will ever reign with Christ in this polluted sphere until it has been cleansed by that deluge of fire which we are warned of in the word of God. But when that is effected—when nothing shall hurt nor destroy in all his holy mountain,—when the earth shall be as the garden of the Lord,—when the knowledge of the Lord shall cover the earth as the waters cover the sea—that new heavens and new earth wherein dwelleth righteousness—then—when he has made the place of his feet—the earth is his footstool—glorious, then this theatre of his humiliation will be the fit theatre of his glory—the citadel of his empire, not for a thousand years only, for He shall reign for ever and ever. I should sicken at the unwelcome expectation of the residence of the redeemed in this sanctuary before it is cleansed.

"Surely, my dear sir, we do not need the knowledge of the Hebrew to understand the plain predictions of the word of God! Surely the English version is plain enough to guide us into all truth, or else we who are ignorant may relinquish our guide. But thank God while we may not understand his word classically and critically—when he says, 'Behold I come quickly,' we can understand that, and echo the response of the Revelator, and the cry, 'Even so, come, Lord Jesus.' Do you, my dear father in Christ,—can you fear the effect of the doctrine of the Saviour's return in glory, upon the mind of his believing bride? Is it possible? If the affectionate husband from a distance should write to his beloved wife and promise to return quickly, urging her to have the house in order, and watch and wait for him,—should she fold her hands in listless idleness and say, 'My Lord delayeth his coming, I had rather he staid away for one thousand days; and indeed, as he once said something about one thousand days in which we were to be very happy together, I hope he may mean spiritually, and not literally, for I do not much incline to watch and wait and be sneered at for my folly,' we should anger ill of the affections of such a one. But if we suppose the longing, loving wife receiving such a message, we can well imagine her tears of joy at the assurance, and re-assurance of the beloved of her soul to return quickly. She folds the letter and places it in her bosom, she sweeps the house, she sets all things in order, her heart beats at every rap at the door—while 'Is it he?' escapes unconsciously from her lips. Now she climbs the highest hill, she strains her eyes along the winding road, then re-reads the assurance of his return, and looks again. Possibly some professed friend argues the point with her, and remonstrates with her for her close and continual watch, and finally desiderates he may not mean to come personally, but will come in spirit. With indignant and wounded feelings she assures him—My beloved has never left me in spirit—how then can he return spiritually? But you have possibly misunderstood him, cries her friend, he perhaps means that for one thousand days he can only be with you in spirit, and then after that he will return personally. Then wherefore bid me watch and expect and prepare for him, and assure me he would come quickly? No! if such a long period must transpire before his personal return, he would have said something about it when he promised me to come quickly. Oh, my dear sir, such is something like the effect of that 'blessed hope!' But introduce a thousand years between us and its realization, and where is the necessity of watching? Expecting the Saviour to-night, perhaps—we work the remainder of the day like one hour laborers. Expecting the door of mercy soon to close—we 'compel them to come in.' Anticipating the return of the Lord every hour, we take care to be found at our post.—So much for the practical benefit of the doctrine.

Then, dear sir, your lament respecting an intermediate occurrence should be transferred to the post-millennialist. It is lamentable to see him place one thousand years between his soul and the promised return of the Lord—most lamentable to see him spiritualize away the blessed promises, till a breath might puff them all away. It is wretchedly, miserably lamentable to hear him on the very verge of the judgment bolster up the unsaved with long visions of peace, instead of urging them to flee the wrath to come and take refuge in the ark Christ Jesus, ere the deluge of fire overtake them. Had such an one lived before the first advent—as I have somewhere heard or read—he would have looked for a spiritual babe, lying in a spiritual manger, passing through a spiritual life, expiring on a spiritual cross, interred in a spiritual sepulchre, raised as a spiritual ghost, appearing to walk, but walking not, to eat, but eating not, to speak, but speaking not,—otherwise than spiritually. O such a wretched theology as that spiritualizing is! Well may you, my dear sir, say, 'You could wish to believe in the personal

return of the Saviour.' O then, as with the weeping disciples we stand on the slopes of Olivet, let us listen to the literal words of literal comfort given by those real angels—'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—Acts 1:11. If there had been any one thousand years before the end of the age, Jesus, when he said the wheat and tares should grow together till the harvest—and the harvest is the end of the world—would have told us. Had there been such a long vision of peace in prospect, why did Paul teach that 'in the last days' 'evil men and seducers shall wax worse and worse,' and John tells us, 'Little children, it is the last time,' &c. &c. But if 'the last time' then commenced, and men have grown worse and worse, and shall not be rooted out 'until the end of the world'—when they will be burned,—then Jesus, Paul, and Peter agree; but, thrust in that long vision of peace in its wrong place, and all is confusion.

"O, when you and I are caught up to meet our Lord, or raised from our graves to meet him, then as we witness afar off the conflagration of the world—behold the furnace cooled down by his mighty power—witness that glorious creation of the new heavens and earth—see his plastic hand moulding its hills and vales anew, and hear him speak into existence all the ineffable delights of Paradise restored—we shall shout with the sons of God over the glories of the new made world, with not a vestige of the curse discoverable in its remotest borders—then we shall see that though the heavens and the earth did pass away, not one jot nor tittle of his word was spiritualized away in all the smoke of the great conflagration! Paul waits for his crown till 'that day.' Even the martyrs cry, 'How long!' None are enjoying the fullness of the glorification till the 'first resurrection.' O, to have part in that 'first resurrection!' I trust to join the triumphant song. 'O grave, where is thy victory? O death, where is thy sting?' when that saying shall be brought to pass through our Lord Jesus Christ.

"Forgive me for thus intruding my sentiments so randomly and perhaps so lengthily upon you; my apology is that the theme is so dear to me, that when I once begin upon it, I know that the end of my meditation is distant. Then I cannot hide such a feast and stow it away—I must needs cry—'Come and dine with me. Eat, O friends, yea, drink abundantly.' My dear little sons loved well the hope of the Lord's appearing; often have they drawn my attention to the glories of a sunset sky, and remarked that Jesus would return in far greater glory than even that. 'They are no doubt still looking and longing for that day, and so is their mother.'

"My dear father in Christ, yours, &c.
"BERTIE'S MOTHER."

The above reply to the letter referred to, will show how clearly the writer understood the subject of the return of the Lord, and how ardently she longed to see him revealed in "his beauty," to usher in the period of "restitution of all things spoken of by the mouth of all the holy prophets." Although on the brink of her dissolution, the prospect of the speedy coming of Christ to establish his kingdom and reign in righteousness, stimulated her already active zeal to put forth her remaining energies to prevail on others to enter the ark of safety, and stand prepared for the great event, and to use every means within her reach, by circulating tracts, conversing with ministers, and writing letters, in order to prevail on others to cherish the same "blessed hope," and love the appearing of Jesus. But her work on earth is done! She finished her course with joy, and now sweetly sleeps with the righteous, awaiting the sound of the last trump, when she will come forth arrayed in robes of immortality and never-fading glory, and with her beloved children, who now rest with her, walk Jerusalem's golden streets, and shine as the sun amid the beaming splendor of "the King of kings and Lord of lords." Yours, looking for the same blessed hope, and desiring the speedy dawn of the same glorious day.

J. W. BONHAM.

Newport (R. I.), Aug 21st, 1851.

AN EVENING MEDITATION.

"For I have eaten ashes like bread, and mingled my drink with weeping."

These affecting words, written many years ago by one whose exalted position did not exempt him from temptation, or sin and suffering, are in these "last days" the secret utterance of spirits not as highly favored by fortune, and not as often visited by the Holy Spirit. To many, they may seem the language of temporal privations and anguish. In this light we shall presently consider them, although their reference to spiritual poverty, sickness, and suffering, is the main view upon which we have been led to meditate. It is one of the peculiar and lovely attributes of the Bible, that it has for every state of feeling utterances which act as safety-valves for the excitement of the soul. Thus the words of the Psalmist, which claim our meditations this evening, have relieved thousands of broken spirits, who had no utterance of their own powerful enough to throw off the weight of feeling.

Of what little moment are the gauds of life to those who are famishing for spiritual bread, and eating the cakes of despair, surrounded by the fountains of pleasure, while the waters of life flow swiftly away from them. In vain is it to boast of happiness, if God sanctifies it not. Is there a being so ignorant of human nature, as to suppose that the prosperous are always happy,—the unfortunate utterly miserable? It has become a truism, that the reverse is often the case. Yet there is a deeper view of the subject which is often overlooked by the heedless mind. To this I would invite the attention of all, especially the young. He who feels not to his heart's core the mercy and love of his God, is in a state of privation. For this is the feast of the soul. There is no bliss equal to an entire knowledge and reception of the bliss shed on the soul by reciprocated love of God and man. Many wish to be good, to be upright before God and man, but conscious of slipping in the straight path, cry out in the words of our text,

and bewail their spiritual famishing. It is not of these we are now thinking; but of those who are conscious of their own purity of intentions, and of an absence of that lively emotion of the soul, more clearly understood by the figurative language of the Bible, as a "walking with God." There are those who, surrounded by an agonizing combination of influences, in snatches taste of this true bread of life—this heavenly manna,—who shout with joy amid the flames, and, phoenix-like, rise triumphant from the ashes. These, outwardly, come under our text, but inwardly, rise transfigured above it. These, too, when seduced by outward joys, know to its fullest extent the woe that cries loudly in those touching words. They know, by sad contrast, the bitterness of the ashes they taste, and of the gall mingled with their drink. After enjoying the blessed presence of God, how desolate are the chambers of the soul from which he has departed! We knew of one driven by cruelty from home and kindred, suffering the pangs of poverty and undesired censure,—taunted, scorned, misunderstood, and unappreciated, yet happy, with a joy lofty and pure. We have heard some express surprise that he did not sink under so great a burden of sorrows. Ah, they knew not of the raptures in that wounded bosom. When told of a calumny hurled against him, he said, "It would have moved me once; but now I have learned to value God's opinion alone, for by that I shall have to abide eternally."

To many afflicted with worldly troubles, our text affords a flattering unction; but not to the purified child of God. Many read these words as though written for themselves, and in the depths of affliction compare themselves with him who wrote them: not perceiving that of things spiritual the Psalmist sung,—that he spoke of the downfall of a soul once elevated by noble aspirations and pure motives,—the most melancholy of all adverse changes. It is not strange that people should feel deeply the variations of fortune, that they should be indignant at aspersions cast upon their characters, and have a keen sense of wrong and injustice; but it is an evidence of our wandering state, that these circumstances are allowed to embitter our whole lives, and cast a gloom over the fairest portions of our existence. If man would apply the text more frequently to his spiritual adversities, as connected with the approval of his God, he would soon be lifted up far above these events, so trifling when compared with the great concerns of immortality. When we look around upon his bountiful gifts, is it not the height of ingratitude to turn away unloving, to brood over the wrongs inflicted by his creatures? He who does this, knows not of the famishing unto death which leads to the fulness of life.

To the thinking being, how sad, how utterly mournful that insensate state of the heart, which arises from a falling off from heavenly things! God in his great wisdom oftentimes withdraws from his living temple, and the blackness of night gathers there. Then it is that the redeemed soul cries aloud in the language of our text. Surrounded by temptation, and the Saviour afar, it bows its head in the dust, and eats of the ashes of sorrow. Friends may desert, fortune pass away, and sickness torture, but he feels it not. Struggling through the darkness of the inner porch, he sees not the gloom overshadowing the outer. These are they who enter the kingdom "through great tribulation." That we may attain to their sorrow, should be our fervent prayer. This is the healthy state of the soul. It is diseased when it knows not of its own privations. Better that it should bewail thus than lie inactive and passive. Of those who view our text in a temporal sense, the number is legion. There is much unavailable sorrow. We feel deeply for those who seem all their lives to mangle tears with their drink. The good share largely in this allotment of sorrow, and it is sweet to give them our sympathy. Man is cruel to his kind. Covetousness robs; envy flings the malicious taunt; jealousy defames. For these sufferers we sincerely feel. Heart answereth to heart as the sad wail goes upward. But we can hold out little hope of better days to them until they humbly use the language of our text in its spiritual sense. Then shall we know that they have attained their birthright—then will they have a sense of the Divine influence on the soul. How much more potent, more lovely in its presence, and saddening in its absence, than all the combined influences of his created things!

B. F. R.

Extracts from Letters.

Bro. Z. W. HOYT writes from Griggsville (Ill.), July 9th, 1851:

DEAR BRO. HIMES:—I regret to see, by the last number of the "Herald," the necessity of such a statement as it contains in regard to its support. The thought at once occurred to me—Is it possible that the worth of this paper is rightly appreciated? I certainly do not know where we could find a substitute for it for disseminating good, sound, and wholesome instruction at a cheaper rate. The series of articles which the "Herald" has furnished from the London "Journal of Prophecy," I consider to be worth the price of one year's subscription, to say nothing about other articles which I esteem to be very valuable. My dear friends of the cause, do I judge erroneously in this matter? If I do, please inform me wherein I place too high an estimate on this medium of religious instruction. But I cannot believe that the brethren, after a candid and thorough consideration of the matter, will not feel an interest in this subject, and do according as God has given them the ability. I know that periodicals are so multiplied in these days, that there is great danger of occupying our minds with them, to the neglect of that which is more solid and profitable. It would seem that the free list of the "Herald" would be a sufficient drawback on the pecuniary interest of the office, without any other drawbacks. I write not these few lines to cast any uncharitable reflections, for I can sympathize with those who sometimes are not able to do as they desire. For some time past I have had a desire to express my feelings on this subject, as I love the cause, and wish to see it prosper. [If possible, will visit you when we go West.]

Bro. S. V. NASON writes from Newport (Me.), Aug. 4th, 1851:

DEAR BRO. HIMES:—In reading of the malicious conduct of some towards you, my sympathies are called forth. But, my dear brother, do not fear, for God is for you, and you have many tried friends, who will not leave you to bear the conflict alone. The persecution you are suffering will work for your good and God's glory. The wicked designs of men will yet be brought to the light. When it is proved that you are a wicked man, we will believe it; but we should be wicked ourselves to believe you guilty without some evidence of the fact. Any candid person, after examining the whole matter from the beginning, must see that the plan throughout was the work of the wicked one. There are many who pretend to have much zeal for Christ, but who are wounding him in the house of his friends. There are those circulating W.'s pamphlet, and drawing off the sympathies of all that will be led by them, who, if they do not make the lie, love to have it so. But, brother, fear not, you will have the prayers of all the true church. Look back, and see how Moses, the prophets, apostles, and the good in every age, have been treated, and take courage. I am glad to see the calmness shown by the "Herald" towards your avowed foes.

Bro. R. HUTCHINSON writes from Waterloo (C. E.), Aug. 13th, 1851:

DEAR BRO. HIMES:—I perceive that the "secret working" still continues, though in a new form; but the Lord will cause the wrath of man to praise him, and the remainder of it will he restrain. All this will no doubt work for good. I hope that you will be able in patience to possess your soul. He who has delivered you in six troubles, in the seventh will not leave you. Though "the wicked watcheth the righteous, and seeketh to slay him," yet "the Lord will not leave him in his hand, nor condemn him when he is judged." You are no doubt a subject of much prayer, that you may be delivered from "unreasonable and wicked men," and that all these trials may be to the furtherance of the gospel. The truth, that when one member suffers, all the members suffer, was never more felt. I hope, however, that there will not only be feeling, but doing, that you may have the means to meet all your liabilities and trials. I can do but little in public, but the cause is as dear to me as ever. Yours in the bonds of love.

A brother, writing from Kingston, N. H., says: "I am very glad to have the privilege of occasionally sending the name of a new subscriber. I believe that the work you are engaged in with all your heart is the work of God. The 'Herald' is, to my own knowledge, a most efficient instrumentality in comforting and strengthening those who are waiting for the manifestation of the sons of God, and longing for the appearing and kingdom of Christ. No wonder you are called to suffer,—there is nothing strange in your trials. Marvel not that Satan will give you no rest,—be not surprised if you are in some measure crippled by a wounded heel,—be not dismayed when wicked men say all manner of evil against you falsely for Jesus' sake. O no! The time is near, very near, when you will be safe in the everlasting kingdom. You now have the prayers and sympathies of the saints, and soon your tears will all be wiped away."

N. B.

Bro. AARON CLAPP writes from Hartford (Ct.), Aug. 20th, 1851:

Bro. HIMES:—We already begin to see the blessed fruits of the tent-meeting recently held in this city. There are some among us who are inquiring for the truth, and whom we hope will be converted to God and his truth. Our brethren and sisters are very much encouraged to go forward in the service of God with increased fervor, and labor for the conversion of sinners. Bro. O. R. Fassett is with us, and expects to baptize at least one next Lord's day. Our prayer is that converts may be increased among us. A good tent's company of us are expecting to attend the Winstead camp-meeting the last week in September. Bro. Edwin Burnham and O. R. Fassett are both expecting to be there.

B. F. R.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Landaff, N. H., Aug. 14th, of consumption, ALPHONSO A. MORSE, only child of Bro. and Sister Samuel Morse, aged 14 months. W. H. E.

DIED, at Exeter, Me., Aug. 4, 1851, Bro. ZENAS CHAMBERLIN, aged 62. His health had been poor ever since the 22d year of his age. At the age of nineteen he gave himself to God, and served him all the days of his life. When he heard the doctrine of the Lord's coming proclaimed by Bro. Miller he embraced it, and rejoiced in it till his death. His life was lovely, and his death was calm and peaceful. Our loss was his gain. Said he, "It is far better for me to depart and be with Christ." His funeral was attended with interest to all who knew him. The sermon on the occasion was from Psal. 10:28—"The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." I. DAMMAN.

DIED, in Lansingburgh, N. Y., Aug. 14th, ANTHONY F. HAMILTON, aged 10 years 11 months. He was one of Father Miller's first converts to the Advent faith in this place. He died like good old Job, hoping that he should soon see his blessed Redeemer

stand upon the earth. Previous to his sickness he left the Baptist church. He was a steady Christian, a kind husband, a loving father, and a good citizen. He is much lamented by all who knew him. He has left a wife and three children, together with an aged father, to mourn his loss. But the Lord gave, and the Lord hath taken away, and blessed be his holy name.

A. H.

DIED, in Berlin, Mass., Aug. 1st, HARRIET ANGELINA, eldest daughter of JOHN and SARAH BARNES. She would have been 12 years old on the 17th. She had the measles, which was followed by the lung fever. When her mother thought she could not get well, she told her of it, and asked her if she was willing to die and leave father and mother? She looked up with a smile, and said, "Yes, if it is the Lord's will." On the morning she died, on seeing her mother distressed, she said, "Mother, don't take on so; the Lord is good and gracious; the Lord will save me—I put my trust in him." After lying a while with her eyes closed, she look up with a smile and said, "O holy dove!" and soon breathed her last. We are stricken by this dispensation, but we believe that it is of the Lord, and that it is better for her to be with him.

J. BARNES.

DIED, of palsy, Aug. 11th, Bro. EDWARD WEBB, aged 62 years. For more than two years his afflictions were borne with great patience, being wholly resigned to the will of God—he seemed filled with joy and peace. For a long time he was unable to speak, and for some days could scarcely move; but he could weep, and thereby manifest his consciousness. It was good to be with him, silent though he was; his whole soul seemed to manifest itself. Bro. W. was professedly a Universalist until 1833 or '34, when he was converted and joined the M. E. church in New York, where he continued until '42, when he heard and embraced the Advent faith, and continued a pious and devoted member with us until his death. Bro. Robinson met the friends at the house, and Bro. I. E. Jones attended the funeral at White Plains. Sister Webb is thus left alone, having buried all her children previously; but she sorrows not as those without hope; believing that they sleep in Jesus, she expects God will bring them with him, when she will see them again, and be glorified together with them.

J. C.

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DEFENCE OF ELDER J. V. HINES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers.—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—its Course," 3d, "Is End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II.—contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Sabbath, and Clear Day.—\$1 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cts.; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT—Part I.—"Questions on Bible Subjects."—This is designed for older scholars in Sabbath Schools. Price, 10 cts.; \$1 per doz. (3 oz.)

THE BEREAN'S ASSISTANT—Part II.—Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cts.; \$1 per doz. (3 ounces.)

PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.) In sheep it cannot be sent by mail.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing some things that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2. Weight too much for the mail, with the cover.

A TREATISE ON PRAYER; designed to assist in the devout discharge of that duty. By Rev. E. Bickersteth.—Price, 50 cts. (8 oz.) THE STORY OF GRACE.—By the Rev. Horatius Bonar.—Price, 30 cts. (7 oz.)

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts. (7 oz.)

THE NIGHT OF WEeping; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts. (7 oz.) THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts. (8 oz.)

THE SECOND ADVENT; NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

LETTERS ON THE PROPHETIC SCRIPTURES, by the Rev. Edward Winthrop, M. A., Rector of St. Paul's Church, Norfolk, Ohio, &c. Price, 37½ cts. (6 oz.)

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

LAST THOUGHTS, or Words and Acts of the Dying.—Price, 62½ cts. (10 ounces.)

THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Published by I. E. Jones, No. 244 Gold-street, Brooklyn, N. Y. Price, 38 cts. (9 oz.)

THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c. Price (paper cover), 75 cts. (7 oz.); in boards, \$1 (10 oz.)

ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$6 per doz. (12 oz.)

FOR CHILDREN.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituary of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts. (3 oz.)

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cts. (5 oz.) Do do for Boys.—Price, 25 cts. (5 oz.)

Big Tent Meetings.

Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Rochester, the week following that at Buffalo.
Full particulars will be given hereafter.

Foreign News.



The steamship *Atlantic* arrived at New York on Monday, having been absent from that port only twenty-five days and seventeen hours,—having during that time gone to Liverpool, discharged a cargo, and returned.

The news from Europe is not of special importance. The Crystal Palace will close on the 11th of Oct.

The Wesleyan Conference has recently held its session in Newcastle-on-Tyne. Though there has been a decrease in the Wesleyan body of more than 50,000 members since the commencement of the reform movement, the Conference still pursues the same unwise and arbitrary course which marked it in its expulsion of Messrs. Everett, Dunn, and Griffith. During the session, Dr. Beaumont, one of the most prominent and respected of the Wesleyan body, was degraded from his superintendency, because he would not carry out the tyrannical wishes of the Conference, by proceeding against men in his circuit who sympathized with the reformers. A Mr. Walton, an aged minister, and much respected, was also subjected to the ecclesiastical guillotine, merely because he dared to publish a pamphlet, with the modest title of "Counsels of Peace." We have not seen the pamphlet, but from the remarks of those who beset the venerable man in Conference, we should judge that his entire offence consisted in his enjoining on both sides moderation and concessions,—instead of limiting his prudent advice to the reformers. Mr. Walton was told that he had no business to publish the book, that he was not at liberty to follow the dictates of his own individual judgment in the matter, that he should have consulted his brethren, &c. The Conference refused to treat with a delegation which the reformers had appointed for the purpose of consulting with one from that body, to see if they could not unite on some plan by which all differences might be healed.

The Roman Catholic priests in Ireland have indicated their determination to set at naught the prohibition and penalties of the Ecclesiastical Titles Bill. Drs. Cullen and McHale have issued letters in open determination, showing that the Catholic hierarchy is not dead, notwithstanding the recent act of Parliament. An aggregate meeting of Roman Catholics is about to be held, which promises to furnish abundant vituperation and defiance of the Government.

FRANCE.—A committee of surveillance, consisting of thirty members of the Assembly, mainly royalists, sits in Paris, holding its weekly meetings in relation to the political condition of Paris and the deportment of the Government. In case of any serious occurrence, all the representatives now in the provinces are to be summoned to Paris.

A French, Spanish, and Italian democratic committee has been formed in Paris.

A correspondent of the N. Y. *Commercial* says in reference to French affairs: "The great hope of the Democrats consists in the possibility of a war between France and Austria. If a Republican should be elected to the Presidency in May next, it would of course be the signal for an immediate rupture, in which France would be joined by all the populations who are even now full of impatience. The chances of Louis Napoleon's re-election are diminished by the anticipated candidature of the Prince de Joinville, and by the union of the Democrats in favor of M. Carnot against both these aspirants. The matter, therefore, is becoming more doubtful than ever, and the Italian and Austrian absolutists are manifesting their sense of the crisis by additional precautions. On the other hand, it is by no means improbable that the love which the present Government of France show for these supporters of 'order,' may prove as treacherous as the sympathy originally extended toward their revolutionary subjects in 1848. As the growing feeling regarding Italy gains strength, Louis Napoleon may resort to another demonstration similar to his celebrated letter to M. Edgar Ney, by way of a stimulant at the critical moment of the election. In that case he would not be able to draw back from it, or pursue a directly opposite course with the same ease as before, since a spark is now all that is wanted, and there would be no time for retraction."

ITALY.—The jealousy between the French and Austrian armies in Rome is suppressed only with the greatest difficulty. The former have extended their military occupation, and planted themselves so as to command all the fortifications. The Austrians were fortifying the entire line from Ancona to Foligno.

Shyness seems to have grown up between the Pope and the French troops. His Holiness shows a desire to have Austrian occupancy of Rome rather than French.

Conspiracies, or rumors of conspiracies, continue rife throughout the Italian states. One, to murder all the Austrian officers in Venice in one night, is said to have been discovered accidentally, in this manner. A nobleman died suddenly of apoplexy; the Government officers proceeded to seal up his papers, when they discovered documents which revealed the whole plot.

Martial law is said to have been proclaimed at Milan, and some adherents of Mazzini have been shot.

AUSTRIA.—It is said that the Emperor and his allies intend to persevere in their intention to disregard the protest of both France and England with respect to the incorporation of Hungary, and various provinces of Austria, in the German union. Russia is the power whose support is deemed all-sufficient. It is understood that the Austrian Cabinet has addressed the French Government on the subject of the protest, declaring that she (Austria) persists in her purpose, and will accomplish it at all hazards.

A Dr. Bonitz, having recently been elected to a collegiate appointment, has been superseded on account of his being a Protestant, and a Roman Catholic professor has been nominated by the Government in his place.

The latest advices from Hungary show that the spirit of resistance to the tyrannical sway of Austria, although of a

passive description, still exists among the people. A military man, who recently had occasion to travel from Grosswardein to Klausenburg, was surprised to find that the peasants had entirely given up smoking. When it is considered that tobacco has hitherto been looked on by the Hungarians as one of the principal necessities of life, and that smoking is prohibited by the national party in Italy, it becomes evident that a heavy blow is systematically aimed at the finances, of which the tobacco monopoly is one of the main props. The authorities do all in their power to check the growing evil, and so severe is the punishment inflicted upon the terrorists by the military courts in Lombardy, that a student of seventeen, who attempted forcibly to prevent a person smoking in the street at Milan, has been condemned to a year's imprisonment in irons.

Arrests for political offences are still frequent in Vienna.

The Prussian ministry passed a law in June, excluding all teachers of schools from the common council. Clergymen may be admitted, with the sanction of their superiors.

The influence of the Emperor of Russia has been further extended by the appointment of a new Ministry in Greece, who are likely to prove wholly subservient to him.

Kossuth is expected to arrive in England in October.

The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume,—or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office. If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARREARAGES.—Those indebted for past volumes, will confer a great favor at the present time, by making prompt remittance of their just dues.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, *pre-paid*. If it is sent by letter to an agent, he would have to write another letter to the office—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit—it being for their accommodation: our terms being, \$1 in advance, at the office.

Canada Subscribers.

The United States Postmaster General has sent on new instructions to the sub-Postmasters, by which publishers of papers who pre-pay the postage on the same to Canada, are required to pay one cent on each copy sent to Canada East, and two cents on each copy sent to Canada West. This is because papers on which the postage is paid where they are mailed are classed as transient papers, which are charged one cent on all distances under 500 miles, and two cents on all distances over that, and under 1500 miles. The distance to Derby Line is less than 300 miles, and if all subscribers in Canada East would make their arrangement and pay the Postmaster there in advance, they would have to pay but 10 cents a quarter, or 40 cents a year, while if left for us to pay we have to pay 52 cents a year and charge them 50, or 25 cents a volume.

The distance to Canada West is over 300 miles, and under 1000—for which distance those who arrange with the Postmaster of some United States town on the line—say Lewiston—and pay him in advance, would have to pay but 15 cents a quarter, or 60 cents a year; for which, if left to us, we should have to pay \$1 04, and charge them \$1, or 50 cents a volume. Thus it would be cheaper for all those in Canada to arrange with the Postmaster on the line and have them sent unpaid from this office—it being 12 cents a year cheaper for those in Canada East, and 44 cheaper for those in Canada West.

As hereafter on papers sent to Canada West, if left for us to pre-pay, we shall have to pay two cents on each paper sent, \$1 will only pay for 17 numbers; but if they arrange the postage at the line, it will pay our claim for 26 numbers. As we cannot continue to pay week after week, two cents each, on papers that we may get no pay for; the best way will be to discontinue all papers to Canada West when the time expires for which they are paid in advance, and then those who wish for them will see that their subscription is renewed.

We send to all this week, so that those who do not hereafter receive their papers may learn the reason—and we mark on this number the sum due from each one in the Provinces to whom it is sent.

Those who have been credited in advance, will receive according to the time to which they have been credited.

Those sending money for their paper will please to state whether they have arranged to pay at the line, or leave it for us to pay that we may credit accordingly. An arrangement may be made through your Canadian Postmaster, with the P. M. on the line.

Those receiving the paper free will of course arrange at the line—the postage there being so much cheaper than here, they would not wish to put on us an unnecessary burden.

BUSINESS NOTES.

A. Clapp—Sent you books the 30th by express.
L. Osler—Sent you " " " "
J. B. H.—The Herald sent by you to Henniker, N. H., is paid to 508, and that to Reading, Mass., to 534. We have no recollection of receiving a notice from you, requesting the Herald to be sent to the person you mention.
F. S. Clark—Will comply with your request.
D. Campbell—Have credited you \$3 60.
I. C. Wellcome, \$10 on acct.

To Correspondents.

J. C. M.—Our rule respecting *anonymous* letters is well known.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

TO AID IN OUR TENT OPERATIONS.

We need help in our Missionary and Tent-meetings very much. We have been much prospered in them, but have not received an adequate pecuniary support. However, we thank our friends for their assistance thus far.

F. S. Sage..... 2 75

FOR THE DEFENCE.

A Friend..... 10 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Abington, Mass., Sabbath, Sept. 14th; Holden, Sabbath, 21st; Clinton, 28th; Lunenburg, 5th; Fitchburg, 26th; Templeton, 26th—subject, "The nature, importance, and relations of sacred music to the Advent cause—a full attendance is requested; Northfield Mountain, Sabbath, 28th, and remain several days—will some brother from the mountain call for me at the Wendal depot on the arrival of the morning train from Boston, Saturday, 27th; Claremont, N. H., Friday, Oct. 3d, and remain over the following Sabbath. Each, except Sundays, at 7 P. M. N. B.

Bro. P. B. Morzan may be expected to preach in Portland, Me., Sabbath, Sept. 14th.

Bro. D. T. Taylor will preach at Ware village Tuesday, Sept. 2d; Three Rivers, 4th; Northfield Farms, 5th; Jamaica, Sunday, 7th—Shut out East Townsend in the state at 2 or 3 P. M. on Saturday. If stage goes no farther, will some brother meet him there?—Bro. Young and Kellogg please appoint; Grafton, 10th; North Springfield, 11th; Claremont, N. H., Sunday, 14th—each, except Sundays, at 7 P. M.

Bro. A. Merrill will preach at East Townsend (where Bro. Camp may appoint) Sept. 2d; Windham, 3d; North Springfield, 4th; Woodstock, Sabbath, 7th; N. W. Stratford, 8th; South Newbury, 9th; East Haverhill, N. H., 10th; Sugar Hill, 11th; North Danville, 12th; where Bro. Reynolds may appoint; Sabbath, 14th; Derby Line, 15th; Troy, 17th; Richford, 18th; Montpelier, 19th; Johnson, 22d; Morrisville, 23d; Stow, 24th; Waterbury, 25th; Burlington, 26th—each, except Sundays, at early candlelight.

Bro. I. R. Gates will preach at Springfield, Pa., Sunday, Sept. 14; New York, Sunday, 21st—Hester-street at 10½, up town at 3 P. M. in the evening at Elder Cary's church, or where Dr. Townsend may appoint; Lawrence, 28th; Haverhill, Oct. 5th; Champlain and vicinity, 12th—where Dr. Loomis and Bro. Taylor may appoint.

Bro. Gross will be at West Troy and Nail Works, N. Y., Sabbath, Sept. 6th.

Bro. A. Sherwin will preach in Lowell the first Sunday in September, and for a few weeks onward.

Bro. Ingmire will preach in Albany Sunday, Sept. 7th.

A Big Tent-meeting will be held in Champlain, N. Y., to commence Sept. 11, and continue till the 21st. It will be held on Bro. Pettenger's land, where one was held two years ago, about two miles east of Champlain village. It is expected that those who come will provide themselves with tents and provisions—horse keeping can be had on the ground. We hope the brethren, far and near, will come. (In behalf of the church at Champlain.)

E. BRISBIN.

There will be a Camp-meeting at Westford (head of the river), about eight miles west of New Bedford, on the stage road leading to Fall River, to commence Sept. 9th, and continue over the Sabbath, on land owned by Pelee Peckham. All who come by railroad will take the stage at New Bedford, or Fall River, for the camp place. Ample provisions will be made for board, lodging, and horse keeping, on reasonable terms. We hope that all in this section of country that love the appearing of Jesus, and desire to see sinners converted, and saints quickened, will attend this meeting in the name and strength of the Lord of hosts. Our whole aim in appointing this meeting in view of the judgment near is, that the great truth which will once more be brought before the people, by which we desire that God may be glorified, sinners saved, and saints revived. Robert Cottle, Joshua Morse, Daniel Tripp, John F. Vinal, Henry V. Davis, Committee.

There will be a Tent-meeting at Meredith Centre, N. H., commencing Wednesday, Sept. 17th, at 1 P. M., and continue over the Sabbath. Bro. Perkins will make arrangements, and would be glad to have the friends in this region engage with him to advance the cause in this place. J. CUMMINGS.

There will be a Tent-meeting in Deerfield, N. H., commencing Wednesday, Sept. 24th, at 1 P. M., and continue over the Sabbath. The meeting will be near Bro. T. Quimby's. Let the friends rally. J. CUMMINGS.

Providence permitting, there will be a tent-meeting in Centerville (or head of the bay), Stunstead, C. E., on Sept. 30, and to continue a week or more. It is hoped that the brethren in this and adjoining towns will come up to this anniversary feast and in the spirit of prayer, that the cause of God may receive a fresh impulse. A house is engaged for the accommodation of those who can conveniently furnish their own bed and board. Board and horse keeping for those who wish, on reasonable terms. All will be provided for. Bro. S. W. Thayer, Bro. S. Reynolds, and Sorenberger, are expected to attend. The brethren who own the tent, are requested to give due notice should they want it at that time.

DANIEL BLAKE, H. D. MERRILL, F. S. DOLLOFF, Com.

The Lord willing, a Camp-meeting will be held in Elk county, Pa., on the Sinnemahoning river, at the junction of Driftwood, on the old Methodist camp-ground, to commence Sept. 11th, and to continue as long as shall be deemed for the glory of God. Elders J. P. Farrar, W. Lane, and J. D. Boyer will be present, and to labor. The brethren and sisters in that vicinity especially are requested to make the meeting a subject of prayer, that sinners may be converted, saints quickened, and the truth of the speedy Advent be spread abroad more extensively. By order of committee, Elders Wm. Lane, Theodore Boyer, Wm. P. Woodworth.

A Camp-meeting will commence in the Powley neighborhood Sept. 13th, at 3 P. M., and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Peirce, and Truesdale, are invited. In behalf of the brethren, C. Powley, W. Jackson, D. Campbell.

Receipts from Aug. 26th to Sept. 2d.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

W. E. Hitchcock, 534; O. Brock, 560; P. Sprague, 560; Geo. E. Hooper, 560; T. M. Wessens, 560; G. W. Dean, 540; F. W. Walton, 560; J. B. Huse, for Ed. I. E., 560; G. D. H., 534; M. Woodman, 534; L. F. Billings, 560; C. Smith, 560; S. Currier, (by N. Billings), 638; D. Tenny, 534; J. Evans, (and C. H.), 534; R. Plummer, 534; L. H. Hartwell, 560; N. Lord, 560; W. P. Stratton, 560; Capt. E. Mitchell, 560; R. Allen, 560; P. Clark, 534; D. Mixer, 534; C. S. Collier, (or \$8), 563; Elder E. Burnham, 534; J. M. Dodge, 560; N. Garland, 534; S. Edmanis, 515; J. Brown, 534; E. D. Clark, 560; M. Geer, 560; P. Lunt, 534; S. Cliff, 560—each \$1.
A. T. Lawton, 534; D. Smith, 560; O. Brownson, 560; C. Baillies, 560; M. Winslow (book and postage 78 cents), 565; F. Kelley (C. H. and to 534); J. E. Pierce, 560; W. Hacking, 534; Deacon F. S. Sage, 565; A. Hollis, 534; J. H. for cc, 565; C. Harlow, 560; L. S. Andrews, 560; M. C. Philbrick, 534; A. Weldon, Jr., 534—40 cts. due; J. Church, 300—\$1 50 due; W. Benson, 560; C. Huff, 564—each \$2; J. Smith, 547; F. Pulsifer, (books and to) 567; J. D. Merriam, 560; J. Moore, 534; S. King, 560; E. Burnham, on acct.; J. Roberts, 560; H. Redfield, 560—each \$3.
H. Haskell, 547—50 cts.—S. C. Berry, 554; R. F. Berry, 534—each 75 cts.—A. Nuttall, 539; H. Mead, 534—each \$1.
Grandall, 54—\$1 25—J. Warden, 541—\$1 12½—S. Morrill, 554; Mrs. A. Philbrick, 573—each \$2 50—C. A. Dickenson, 612—\$5—C. C. Grover, 633—\$5.